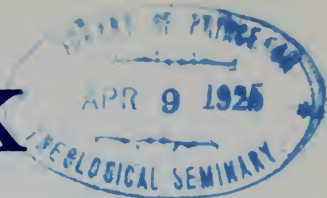






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# The Outlook of Missions



VOLUME XVII

APRIL, 1925

NUMBER 4



# *Spring Time* is the Time to Fix in Your Mind

## The Summer Missionary Conference Dates 1925

Hood College.....	Frederick, Md.....	July 6 to July 12
Bethany Park.....	Indianapolis, Ind.....	July 11 to July 18
Catawba College.....	Salisbury, N. C.....	July 18 to July 24
Kiskiminetas Academy.....	Saltsburg, Pa.....	July 20 to July 26
Heidelberg University.....	Tiffin, Ohio.....	July 25 to July 31
Theological Seminary.....	Lancaster, Pa.....	August 1 to August 7
Ursinus College.....	Collegeville, Pa.....	August 10 to August 16
Mission House.....	Plymouth, Wis.....	August 17 to August 23

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## “The Martyr of Huping”

### A BOOK WITH A SOUL IN IT

Eighteen Chapters

Thirty Illustrations

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REV. WILLIAM ANSON  
REIMERT

My dear Dr. Bartholomew:

I want to thank you for sending me the beautiful and touching little book, “The Martyr of Huping,” the life story of William Anson Reimert. I sincerely hope this sacrifice of a promising life as beautifully written in this little book will prove an inspiration for many young men and young women under the spirit of God to give their lives to complete what Mr. Reimert so auspiciously began.

Thanking you for this copy, I remain, my dear Dr. Bartholomew,  
Very sincerely yours,

JAMES L. BARTON.

I know of no reading matter that can arouse the missionary concept in the minds and hearts of our ministry to a fever heat *better than this precious volume.*

CONRAD CLEVER.

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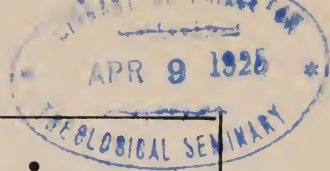
The price, 60 cents, postpaid, is fixed with no idea of any profit, but solely for the good the book can do.

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*All Orders Should be Sent to the*

**BOARD OF FOREIGN MISSIONS, REFORMED CHURCH IN  
THE UNITED STATES**

Fifteenth and Race Streets Philadelphia, Penna.



# The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

---

Jesus our Lord. . . . Who was delivered for our offences, and was raised again for our justification. —ROMANS 4:24-25.

---

Each one of us can become a part of someone else's religious joy. Each one of us can share in the enlightenment of human minds and the illumination of human souls.

—B. T. KEMERER.

"We cannot kindle when we will  
The fire that in the heart resides;  
The spirit bloweth and is still,  
In mystery our soul abides;  
But tasks in hours of insight willed  
Can be through hours of gloom fulfilled."

Prayer is not the surrender of individuality. On the contrary, it would seem that true prayer develops at one and the same time a sense of God, of self, and of other men. Coming into the presence of God necessitates a clearer consciousness of men, for men are God's great concern. It gives a new significance to all life.

—EDWARD I. BOSWORTH.

What do you mean by trusting God? Isn't it co-operation with Him that you approve, that His claim for life is the best claim? In other words, you trust God because you believe in Jesus. You see in Jesus everything that life has for you, everything that is best. I am led to trust in God in that sense because I can see in history and in reading biography that the thing works, that it really is true.

H. R. WEIR.

"List! the Cherubic host, in thousand choirs,  
Touch their immortal harps of golden wires,  
With those just spirits who wear victorious palms,  
Singing everlastingly devout and holy psalms."

"Do not limit the avenues by which God will answer your prayers. Remember that God's ways of manifesting His love are as uncountable as the stars of the firmament."

"If every man's internal care  
Were written on his brow,  
How many would our pity share  
Who raise our envy now!"

The Incarnation means then that no longer are we dependent upon the voice of God as it has been heard through the ages, to know Him. He has come into our humanity and we have seen Him face to face. The Word was made flesh and we beheld His glory. We behold His glory! That glory is love. We know God is love not merely on testimony of those who heard God declare His love, but we have seen it in Christ Jesus who was perfect love.

—FREDERICK LYNCH.

"Ask God to give thee skill  
In comfort's art,  
That thou mayst consecrated be  
And set apart  
Unto a life of sympathy;  
For heavy is the weight of ill  
In every heart,  
And comforters are needed much,  
Of Christ-like touch."

"Worry is the antithesis of prayer. Prayer is an acknowledgment of faith; worry is a denial of faith. Prayer is putting my hand in God's, trusting to His loving guidance; worry is withdrawing my hand and denying His power to lead me. Prayer leads through the door of faith into the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement."

"There's a part o' the sun in an apple,  
There's a part o' the moon in a rose,  
There's a part of the flaming Pleiades  
In every leaf that glows.  
Out of the vast comes nearness,  
For the God whose love we sing  
Lends a little of His heaven  
To every living thing!"

Whatever your duty is, you cannot be faithful to God unless you do your work as well as you can. To slur it is to do God's work badly. To neglect it is to rob God. The universe is not quite complete without your little work well done.

J. R. MILLER.

---

## The Prayer

O GOD, who art Love, grant to Thy children to bear one another's burdens in perfect good will, that Thy peace which passeth understanding may keep our hearts and minds in Christ Jesus our Lord. Amen.

—BOOK OF HOURS.

# The Outlook

VOLUME XVII  
NUMBER 4  
APRIL, 1925

# of Missions

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

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## AN EASTER MEDITATION

By *Allen R. Bartholomew*

HOW the words of St. Paul should appeal to the hearts of all Christians in this Easter season: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." The Lord is risen! The Lord is RISEN INDEED! There is no need to argue about that fact. Our interest now should center on the meaning of this fact. The resurrection of Christ was a new revelation of the living power of a loving God. It was the answer to the soul's cry of long ago, "If a man die shall he live again?" Why is it that some Christians in our day are so slow of heart to believe in the power of the risen and glorified Christ? Do they not need a new vision of God? Ah, we are all too much occupied with the things of this world, and for that reason we lose sight of the power and grandeur of the spiritual world. Life eternal would begin to blaze for us with all kinds of wonders if only we took time to steep our souls in such a vision of God as we find in the resurrection of Jesus.

We do well in this holy season to heed the call, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." What a challenge there is in the soul-inspiring anthem, sung by many choirs on Easter Day, "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem." The first witnesses to the resurrection of Christ saw in it the possibility of a new life here and now, a risen life, a spiritual quality of being. They saw how the Spirit of God had caused the crucified Christ to come forth from the tomb as victor over death, and they believed that the same spirit of the living God could raise them into a new state of being,

make of them indeed, a new creation. If this is the God and Saviour with whom we have to do, they said, we see now what manner of men we ought to be, what manner of life it is possible for us to live, and what manner of service we can render unto Him in the world.

This is the message of Easter. It means a new life for every one in whose heart there is kindled a vision of the risen Christ. It means that God in Christ, by the Holy Spirit, can change a human life into a life spiritually eternal, glorious with the beauty of Jesus, a life radiant with power and peace and prosperity.

Is this the joy that will fill our souls on the coming Easter morn? This is the day which the Lord hath made, and this is the message it seeks to bring to all our hearts. Let us take away the "*If*" from the words of St. Paul, quoted above, so that the verse will read, "Ye then being risen with Christ, seek those things which are above." The eternal realities of the spiritual world, *life, light, love*, these are the big things, the enduring things, and they will serve us as a tonic in our daily life. Is it not too true that we are all prone to drift among the little things, the small ideas, the trivial deeds?

"*And now abideth faith, hope and love.*" The real things are the big things, and they endure. "In the cross of Christ I glory, towering o'er the wrecks of time."

Why, then, should we seek the things of earth which perish in the seeking? Let us lay hold on eternal life. Let us set our affections on things above. Let us seek first the Kingdom of God and His righteousness. "Seek ye the Lord while He may be found, call ye upon Him while He is near." "They shall cry unto

the Lord and He shall send them a Saviour, and a *great one*." When Jacob Boehme, the great mystic, was dying his ears were attuned to the harmonies of heaven. "Open the windows," he cried with his last breath, "and let in more of that music." God grant, that as we meet around the blood-bought mercy-seat in

the sanctuaries of the Most High, the ears of our understanding may be open wide so that we can catch again the music of the first Easter Morn:

"He is risen, He is risen;  
We are free from sin's dark prison,  
And a brighter Easter beam  
On our longing eyes shall stream."

### "PEACE" I MET ON THE WAY

I was troubled about a number of little things—all of which seemed rather big at the time, as I left my home in the suburbs of Shenchowfu, and began to walk rather rapidly up the winding path which leads finally to the east gate of the city, and through it to the upper compounds.

The whole city was in a disturbed state. Bandits were not far away and the soldiers who had come to protect the city were, not excepting their commander, mostly ex-bandits, and much feared by the people.

I didn't like to leave the children alone in the house, so I was taking them with me, and it was no easy matter to get them all ready for this trip which I made every morning. Neither did I like to leave the house unguarded while we all went away.

"If the looting should begin, would it not probably be down here outside of the city?" I wondered.

"Would they burn the houses, and if so, would my new house go with the rest?"

"Peace," said a voice near to me, and I looked up rather startled.

"Peace." It was the ordinary greeting that we receive from those who know us, and was asked as a question meaning, "Have you peace?"

"I have peace, thank you," I smiled rather mechanically.

Seemingly reassured a little, the woman went back to her work of carrying bricks, while her child played in our compound—because it was safer there at least than in her own home. As for me—I wondered.

These women who carried heavy loads all day had husbands who perhaps car-

ried equally heavy burdens. Both man and wife must work all day in order to keep their family alive. Most likely some of the women had to carry water in the early morning and in the evening, and cook their food also. Certainly they could know little of the meaning of the word "Peace."

As I was thinking about their hard lot, "Peace" came the greeting again. This time it was my water-carrier who greeted me. From a stick across his shoulder hung two large wooden buckets. Each was filled to the brim with water that had come from the spring that bubbles at the foot of a long flight of steps in a valley some distance away.

"Peace," he had said, and as I answered, I reflected upon how much some of these people depend upon us for work to earn their daily rice, and how even a great many more depend upon us for safety in time of trouble. Many look to us to give them peace.

Three dear little faces with smiles half mischievous, half shy, invited my greeting of "Peace," as they peeped at me over the top of a gate. Here was peace—peace and bliss of the kind that come with the innocence and ignorance of young childhood the world over.

"Peace." This time the word rang out cheerfully, but respectfully accompanied by the tip of a cap or two. I was passing several of our Boys' School students on their way to work in the gardens. I was thankful that here were some Chinese people who were having an opportunity to find real peace.

"Peace," said the night-watchman, who has his tiny hut outside the gates of the city. I never saw another such a hut. Its four or five feet square of standing



or sitting room, and perhaps slightly larger space occupied by a bed, were evidently designed for one person, the watchman. The husband, wife and several children, one of which is a small baby, however, seem to spend most of their time in the tiny hut or sitting in its doorway. Their clothing is poor and dirty, and I wonder sometimes if they even own a basin. They seemed at the time to have so little of anything that I was ashamed in my comparative wealth to ask them if they had peace.

As I was about to enter the compound gate, I met two more people. The one was a woman and the other a small girl. They were some of the burden-bearers, the coolie class. Each one had a basket of coal on her back. They did not say "Peace" to me, and I was rather glad at the time that they did not. It would have seemed almost like a mockery for me to say the word to them when I could not take the too heavy burden from their backs, and smooth away the too old looks from their faces.

How small and insignificant my own small worries looked, as I entered the

gate, in the face of the troubles that I knew were borne by some of the people whom I met on the way.

Christianity and Western learning will right these wrongs in time, and then there will be a new meaning and a more real one in the greeting of "Peace," which one meets along the way.

(Note:—The greeting "Ping an" meaning "Peace" was likely introduced by missionaries in China to take the place of our western "How do you do." It is used more in some places than others. We receive this greeting not only from our Christians but from others who have learned to know something about us and our work here.)

OLIVE M. BUCHER.

Shenchowfu, China.

Thou art giving and forgiving,  
Ever blessing, ever blest,  
Wellspring of the joy of living,  
Ocean-depth of happy rest!  
Thou our Father, Christ our Brother—  
All who live in love are Thine:  
Teach us how to love each other,  
Lift us to the Joy Divine.

—Henry van Dyke.



O daughters blest of Galilee,  
With Jesus chose ye well to be,  
Thrice happy, holy company!

O joy, to see that Master dear!  
O joy, to live with Him so near!  
O joy, that gentle voice to hear!

O more than joy, to that dear Lord,  
In purest, deepest love adored,  
All lowly service to afford!

Yea, happy was your lot to bring,  
In loyal homage to your King,  
Each free and gracious offering.

## MEN AND MISSIONS

*How to Use a Missionary Book*

LAST year the Board of Foreign Missions secured a special edition of "The Business of Missions," by Dr. Cornelius H. Patton, for the express purpose of circulating the book amongst the men of the Church. It is the finest men's book on Missions that has been published in many a day. The most successful use of this book which has come to the attention of the Department of Missionary Education is the plan put into operation in St. Paul's Church of Reading, Pennsylvania. The one directly responsible for this plan and its execution is Mr. Harry W. Moyer, Financial Secretary of the Benevolent Funds of St. Paul's Church. The Secretary of the Department asked Mr. Moyer whether he would not describe in brief this plan in order that it might be passed on to other congregations. The following is his reply:

"Last summer, while attending the Colledgeville Missionary Conference, the writer heard Dr. A. V. Casselman give a brief outline of the book, 'The Business of Missions,' by Cornelius H. Patton, to the Men's Group on the campus. As soon as possible a copy of this book was procured; and, after a hurried look through it, I felt there was something about it which should appeal to men. I could not help wondering whether it would be possible to get this book before the men of St. Paul's Church. After some study and consideration of this matter I worked out a plan which, when presented to the Missionary and Stewardship Committee of the church, was unanimously adopted by them, and it was decided to try out the plan as soon as possible.

"The plan as presented was this: The Wednesday evening prayer meetings for several weeks were to be given over to the men for a study of this book. These meetings were to be open to both sexes, but the discussions and teaching to be by the men. A different leader was to be in charge of each meeting, or a different man to discuss each chapter.

"A group of the leading business men

of the church was selected as leaders; but in this we made a mistake, because these men were all too busy. Then in looking about for others, it was decided to try the younger business men, some of the young men of the church who were just entering business or professions. These men all accepted this challenge, and it proved to be the best thing we did in this study.

"A letter, or card, setting forth this series of meetings was printed and sent to every male member of the congregation, challenging them to attend these meetings, and giving a list of the subjects, or chapters of the book, and the leaders.

"It was felt that some one familiar with the book should be secured to open the series, and Dr. Casselman consented to be with us and present the first chapter, 'A Going Concern.' Dr. Hoy, being in this vicinity, consented to take the second chapter, 'Doing Business in China.' After these first two chapters the men of the congregation were the leaders.

"Now, what were the results? Did the men attend the meetings? What was accomplished? In the attendance of men we were disappointed, for the men did not attend as we had hoped, although a number of the men did attend regularly. The attendance, counting both sexes, was good, some of the meetings being very well attended.

"The principal result was the effect it had on the leaders, for it was rather surprising to hear these young men publicly say that they never understood Missions until they studied this book. At the close of one of these meetings one of the most active members of the church asked whether another similar series could not be arranged, making this rather startling statement, 'If nothing else has been accomplished than simply getting these men to study and discuss this book, it has been well worth every effort that has been made.'

"This one instance will suffice to show

*(Continued on Page 164)*

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## COMING EVENTS CAST THEIR SHADOW

There are four outstanding features which claim immediate attention in the Reformed Church:

1. *The Easter Ingathering.* This is primarily an Evangelistic effort. Easter has long since become the harvest time for the Reformed Church. Thousands of young people are brought into the full fellowship of the Church, and thousands likewise join the Church by letter or otherwise. Every effort should be put forth by pastors and people to win souls for Christ into the fellowship of His Church. Our denomination has never fully measured up in this task with some others in our country that have forged ahead. The harvest time requires diligence and earnest activity on the part of everyone. May this Easter Season be fruitful in many additions to the Church which we love.

2. *The Apportionment.* This reaches its culmination a few weeks later, when the Classes will meet. A great deal of the Apportionment money will be gathered in on Easter but most Classical Treasurers do not close their books until a few days prior to the meeting of the Classis. Most of the Classes meet this year in May and early in June. It is gratifying to know that a great deal more money has come in during this current year on the Apportionment than in any previous year in the history of the Reformed Church. Almost a year during which the increased Apportionment has been operative, has passed. The results show the wisdom of this movement. After we get fully under way there will still be better results. Every congregation should strive earnestly to pay its Apportionment in full. It is to be regarded not as a tax, but as a test of one's liberality; not as an obligation, but as an opportunity for service.

3. *The Forward Movement.* This closes on June 30th, 1925. Then the five year period will have elapsed. These intervening months between now and then

should prove a veritable harvest. All pledges should be redeemed, all monies paid in, and the full amount of the subscriptions should be realized. Through the co-operative campaign approximately another million dollars may be added, so that when the final returns have been received we shall not be so far from the goal of ten millions which we originally set for ourselves. Our Missions were promised aid through the Forward Movement. They are anxiously awaiting the verdict which the Church at large, through its offerings, must give. All our Missions were strongly urged to be one hundred percent congregations, paying all their obligations on the Forward Movement, and the full Apportionment. Most of them will respond to this challenge. The Forward Movement was not a failure, as some have suggested. It was a phenomenal success. The raising of approximately five million dollars in five years, over and above our other benevolent and congregational contributions, is an achievement of which our old Reformed Church may well be proud.

4. *The Anniversary.* The year 1925 is an Anniversary Year for the Reformed Church. We are to celebrate the 200th Anniversary of the founding of our first Reformed congregations in America, and also the 100th Anniversary of the establishment of our Theological Seminary. These celebrations will be observed the latter part of next September. They will furnish an occasion to the denomination to review its past history, to confirm its faith in those fundamental principles upon which the Church rests and by which it has operated during these centuries, and also to strengthen itself for an enlarged task in the future. We contemplate the past only that out of it we may receive inspiration to send us forth on a larger mission in the future.

With a large Easter ingathering, with the Apportionment paid in full, with a

triumphant closing of the Forward Movement, we shall be ready to celebrate our Bi-Centennial and our Centennial with thanksgiving and rejoicing and we shall launch forth upon a new period of greater usefulness and efficiency.

---

#### REV. ALBERT F. BOCK

On Friday, February 13th, the Rev. Albert F. Bock, pastor of the Mission at Beulah, North Dakota, passed away, having contracted scarlet fever while nursing his little daughter who had the same disease. Brother Bock was a young man, not yet forty years of age, and leaves a widow and two small children. A memorial service was held at Beulah, on March 4th.

---

#### FLINT, MICHIGAN

The Board of Home Missions now has two Missions in Flint, Michigan, a Hungarian Mission, served by the Rev. N. Vakonyi, and a German Mission, of which the pastor is Rev. William Reitzer. This latter Mission has quite an interesting history. It was organized five years ago by seven German Russian families, under the pastorate of Rev. Mr. Schmalz. After a year and a half the membership had increased to 85 members. On March 30th, 1923, the Rev. William Reitzer took charge of the work and during the first year he added 115 members by confirmation. The present membership is over 200. A good deal of money is being sent by these people to Russia, as the need of the Germans in Russia is heart-rending. The industrial situation in Flint is not good at the present time, but when the automobile factories will start up again there will be many more people coming there.

---

#### A WISE MAN AND AN OTHERWISE

That was a very wise man who came to the office of the Board of Home Missions the other day and gave his check for \$2,500 on the annuity plan. He is a man without a family. He has no direct heirs. He needs the income of his money during the rest of his life. He has invested it safely with the Board of Home Missions. He will get his interest regularly, at the same time he has the satisfaction of

seeing his money serve the Church in its Home Mission interests. He has made a safe and sensible investment. He is a wise man.

The other day the Board of Home Missions learned of a man, who recently died, and who likewise never had a family or any direct heirs. He had some money but was dependent upon the income. He wished to make an investment from which he would get very large returns, so he bought some railroad stock and discovered a little while after that it was worthless. He lost his investment and missed his income. He worried himself sick over the situation and his end was hastened by this state of mind. "A word to the wise is sufficient."

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#### NOTES

The Reformed Church at Kimama, Idaho, of which the Rev. C. Riedesel is the Missionary, is greatly encouraged and hoping for great things because of the fact that the Government is beginning to build the largest dam in the world, which will irrigate 110,000 acres which are now lying waste. This tract is only one and a half miles from the home of the Missionary and according to a conservative estimate ought to bring in about 8,000 new homesteaders. Rev. Mr. Riedesel serves six widely scattered little preaching stations.

\* \* \*

Rev. Edwin H. Romig, pastor of the Mission at State College, Pa., writes: "The month of February has proven to be a record-breaker for student church attendances. When the second semester began, February 7th, we had 157 students signed up for church attendance."

\* \* \*

Rev. A. Bakay, the pastor of the Hungarian Mission, at Akron, Ohio, is holding a special service for the children one Sunday afternoon each month. At the first service 35 children were present, most of them accompanied by their parents. The services seem to be appreciated and will be continued with the idea of organizing a Junior Congregation in time. Special Services are being held during Lent, using the "Fellowship of Prayer" pamphlet.

The Mission at Roanoke, Virginia, of which the Rev. A. R. Tosh is the pastor, is the first charge in Virginia Classis to meet the full apportionment of \$4.10 per member. Last year they paid \$389, and this year \$715.

\* \* \*

On March 1st Rev. H. A. Fesperman began his fifth year as pastor of the Mission at Greensboro, N. C. In the four years the membership has grown from 110 to 303. A Men's Club has been organized with 57 charter members. The Woman's Missionary Society of North Carolina Classis will meet with this Mission March 31st-April 2nd.

\* \* \*

Heidelberg Mission, Dayton, Ohio, is doing splendid things in its fine new building. As a result of a visitation campaign 24 persons were received into church membership recently. A Confirmation Class has been started with 30 members. An Evangelistic Campaign has also been put on.

\* \* \*

The Laureldale Mission of the Rose-dale Charge, of which the Rev. Fred Wentzel is the pastor, has set up quite an extensive program for the year 1925. They are aiming to bring the church

membership to 200 and the church school membership to 300 by an intensive campaign from January to April. They are making a house to house distribution of *Kingdom News*, and are endeavoring to have *The Reformed Church Messenger* in every home of the congregation. A Daily Vacation Bible School is being planned for, and they are endeavoring to have every member of the church in the church school. Along social lines they are having "Get-together" socials in Church and School and are co-operating with the Community League and the Fire Company in community enterprises. Their financial program includes an Every Member Canvass, the liquidation of their debt, and the Apportionment paid in full.

\* \* \*

The sympathy of the readers of THE OUTLOOK OF MISSIONS goes out to Dr. Theodore P. Bolliger, our Superintendent of the Department of the Northwest, and his wife, in the death of their dear daughter Louise, who was working as a Foreign Missionary in Japan. Two of Dr. Bolliger's daughters were engaged in Foreign Missionary work. So intimately related is the missionary work at home and abroad that our leaders in the Home field are furnishing their own flesh and blood as Missionaries abroad.



MISSIONARY RIEDESEL AND CONGREGATION AT ADELAIDE, IDAHO

## TRANSYLVANIA

From the report of Dr. Sylvester W. Beach, to the Western Section of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System, Richmond, Va., February, 1925.

**B**ISHOP Charles Nagy, of Kolosvar (Cluj), writes that the situation in his Church is more than ever strained and grievous. This means that 750,000 Presbyterian and Reformed fellow members are still crushed under the iron heel of the Roumanian Government. It seems impossible for the ministries of Education and Cults of the Bucharest Government to understand Magyar psychology or to assess the value to the nation, of which these Hungarians are now a part, of the peculiar culture for which these have stood through long centuries. Confessional schools are being suppressed or so prescribed that they cannot long survive. Colleges and Seminaries are left without means of support through what has the appearance of discriminating enforcement of the Agrarian Laws. Pastors, once able to supplement their meagre stipends by the cultivating of church lands, are now (many of them), deprived of these holdings. While no interference with religious worship is at present in the programme of the State, the people are held in fear lest the same policy applied to education may at any moment be put into effect to suppress freedom of conscience in worship also.

Letters from professors in Bethlen College, Aiud, and Kun College, Orastis-ra set forth a situation nothing less than desperate. Salaries have been necessarily reduced until they are now less than one hundred dollars a year; and this for men who are obliged to rent the houses in which they live. In both of these institutions your Chairman and Dr. Schaeffer found themselves able to hand over a sum of money that brought temporary relief to some of the professors. But how meagre the aid compared with the exigency! In such acute need immediate help is imperative. A case of clothing sent early in the fall provided for each professor in these institutions a suit of garments for the winter. Such

supplies must be continued. Money to buy books and provide current literature is a present necessity. If in all these ways, and others, our contributions are not forthcoming it is a question whether these great institutions of learning can continue. What a calamity it would be to close them! For centuries the supply of men and women for the Church has come from this source. If the springs be dried up from whence will issue the streams "that make glad the city of our God"?

Under conditions thus outlined, it would not be surprising to find a tendency prevailing to let down or cease aggressive work in the churches. Quite the contrary is the case. The Reformed Church of Hungary in Transylvania is revealing a degree of spiritual life and zeal out of all proportion to what would be expected of those under so "great trial of affliction." As an example might be mentioned the Inner Mission with headquarters in Cluj. Professor Imre, of the Theological Faculty in Kolosvar, is one of the leaders in this movement to broadcast Christian literature, and in other ways spread the Gospel throughout the mountains and valleys of the whole land. Intensive spiritual life is the aim of this organization, and, through the zeal and devotion of its missionaries, churches are being lifted to a higher plane of vitality and service. Students of the Seminary become members of the Society, and meetings are held weekly to stir the men with a sense of the need of a baptism of the Holy Spirit, as a qualification for the work of the ministry that education cannot give or take away. The Seminary is thus a power house which is sending out currents of life and dynamic force through the length and breadth of the Church. With utmost sacrifice money is being given to meet the expense of the Inner Mission, but its efficiency could be

increased many fold were larger financial resources at command. Your chairman was so stirred by what he heard and saw of this work that he was grateful to God

and the Church in America that he was provided with means to help in some way to push further the service that this Mission is rendering in the cause of Christ.

## REPORT ON ROUMANIAN RELIGIOUS MINORITIES

**T**HE report of the Anglo-American Commission to Roumania last summer presents a remarkable story of much importance to four American Denominations, and of even more significance for the world's peace.

The American Committee on the Rights of Religious Minorities, whose Executive Committee sent the Commission, consists of representative men from all parts of our country—like Archbishop Curley, of Baltimore; Charles W. Eliot, of Cambridge; President Faunce, of Brown University; Herbert Hoover, of Washington; Hon. Robert Lansing, Bishop William F. McDowell, Henry Morgenthau, Bishop Thomas O'Reilly, of Cleveland, Hon. Oscar Strauss, Hon. William H. Taft, Dr. William J. Walsh, Rabbi Stephen S. Wise.

This Committee has watched the treatment of minorities in sections of European territory which were given by the Versailles Treaty to neighboring governments. Transylvania is conspicuous for alleged abuses by the Roumanian Government of the four million minority peoples, most of them Lutherans, Reformed, Roman Catholics and Unitarians.

Last summer the Committee on Minorities sent an Interdenominational Commission, consisting of Drs. Sylvester W. Beach, L. C. Cornish, Charles E. Schaeffer, and Arthur S. Hurn, of England, who arrived in Bucharest early in June and was presented to the Roumanian authorities jointly by Sir Herbert Deering, (British minister) and the Hon. Peter Jay (American minister) who represented to the Roumanian authorities that the members of the Commission were fair-minded and well-known men moved only by the desire to assist the four minority churches and their institutions, and that the Commission represented a constituency of at least sixty million members in the British Empire and the United States.

Interviews were held with Mr. Duca, Acting Prime Minister; Mr. Constantinesco, in charge of the Agrarian Reform Laws; Mr. Lepadato, Minister of Cults and Arts; Mr. Angelesco, Minister of Education, and with the Metropolitan Archbishop of the Roumanian Church, and others, all directly responsible for the management of some department touching the life of these minority peoples. Queen Marie summoned the Commissioners to Court and received them with great courtesy. Later the Queen and King Ferdinand entertained the Commission at luncheon.

The report says that the problem of minorities was freely discussed at these interviews and that several High Roumanian Ministers of State frankly admitted that mistakes had occurred when Transylvania was first ceded to Roumania; but they protested that such mistakes were no part of the Roumanian policy, but were due to minor officials. Mr. Duca is quoted as protesting that the Roumanian Government was guided only by the highest motives of tolerance and generosity.

After prolonged conferences, the high Roumanian Ministers of State requested the Commission to make the fullest investigation and promised that, if the investigators could discover well attested cases of abuse and would duly submit them, the Government after its own investigation would right the wrongs and punish the evil doers. Indeed, the Government offered the Commission a special car, for an indefinite period, to travel through Roumania at the government's expense; officials and interpreters were offered to accompany the Commission, which was urged to stay until the fullest possible investigation had been made. The Commission declined all these offers of assistance, desiring to proceed without the appearance of being too closely chaperoned by the Roumanian Government.

After receiving much hospitality from government officials in Bucharest, the Commission proceeded into Transylvania to its capital city, Cluj-Kolozsvár. There it immediately came into touch with the officials of the Reformed, Roman Catholic and Unitarian churches, and of the Lutheran churches both Magyar and Saxon.

The Saxons in Transylvania welcomed the change from Hungarian to Roumanian rule; but the commission reports that now the Saxon population is fully as bitter as are the Hungarians in Transylvania, in denunciation of Roumanian rule.

The Commission traveled about 2500 miles by automobile, hearing testimony from all classes of the population in the centres of Transylvanian life. The members of the Commission then reassembled in Cluj-Kolozsvár in counsel with the heads of the minority churches. The Council met in a certain Church's Chief Consistory Room, hung with old portraits and coats of arms; gathered around the long table were representatives of all the minority groups—high officials of the Roman Catholic Church, headed by Canon Balars (the Archbishop was unable to be present but came to Cluj later and talked with the Commission); Bishop Nagy of the Reformed Church (also called Presbyterian) was one of the leading members (he has a million in his great diocese); Bishop Ferencz (Unitarian) in his ninety-first year, being the senior of those present, presided. This great Council freely discussed in detail the situation of all the minority peoples.

The testimony was in absolute accord. The Roumanian treatment of all these minorities, Saxon and Magyar, tends to strangle the minority institutions; takes away the land endowments for educational and church purposes; deals unjustly in the courts where often (against the provisions of the Treaty) only Roumanian speech is permitted, and allows the local officials to inflict grave injustices. This council held a number of sessions and submitted a mass of testimony.

The Commission then returned to Bucharest, again interviewed the High Ministers of State and gave them a luncheon, at which the British and American ministers to Roumania were present. Here the Commission reported its

findings, and discussions followed. Many of the facts submitted were freely admitted to be true, but the High Commissioners of State very naturally requested to have the whole matter put in writing. As soon as this great quantity of testimony could be collated, the Commission submitted a Memorandum to the Roumanian Government concerning the alleged cases of abuse.

This vast amount of testimony (from hundreds of people all over this great territory) the Commission divided into five classifications. One deals with the parceling out of the great estates, the confiscation under forced leases of the endowment lands for schools, colleges, and churches, which Roumania pledged herself to protect. Another deals with closing of the denominational schools. The greater part of Transylvanian education before the war was in charge of the four denominations named, and these schools were pledged protection. Still another treats the constant interference with the right of assembly. The last is concerned with important cases of different sorts which could not easily be classified. The report presents 135 specific cases described "not as exceptional or exhaustive, but as typical and symptomatic."

Having submitted its report in writing to the Roumanian Government the Commission waited for a reply. His Excellency, Mr. Duca, the Prime Minister, finally sent a reply a few weeks ago. The International Commission frankly confesses its disappointment. The Roumanian Government admits nothing. Only in one instance (and this is by no means most important) are the facts admitted to be as stated. The allegations are on one page and opposite them are the denials of the Roumanian Government.

Why should we concern ourselves with these charges and denials? The report answers: "Unless a solution can be found for the present problems, racial and linguistic, religious and economic, Transylvania will continue to be one of the saddest lands in Europe, and a menacing danger spot for the peace of the world." "The Commission begs you to hold in mind the following statements



while comparing the memorandum with the Government's reply:—

"1. The Roumanian Government alleges that the Reformed and Unitarian Transylvanian Bishops did not know of the alleged instances of abuse. To this statement and its implications the Commission respectfully begs to take exception. The Bishops of the Minority Churches (Reformed, Lutheran, Roman Catholic and Unitarian) are fully conversant with the kind of abuse which these cases represent, and they have so stated publicly on many occasions. Further, three of the Bishops met the Commission in Transylvania and made personal affirmation of their knowledge of abuses.

"2. The Roumanian Government denies all but two of the cases of abuse (Section 2, Case 8; Section 2, Case K), and these are not the most important. In one instance only (Section V, Case 2)—and here the text of the reply is not wholly clear—is redress given.

"3. It will be observed that the Roumanian Government evades in instances the questions regarding its policy. The Commission respectfully submits that the evasion and silence of the Roumanian Government's reply are significant.

"4. In certain denials the Roumanian Government makes large and significant admissions. For example: In case — the Government admits that any person (whose name a local official may decide to be of Roumanian origin) can be coerced against his wish and judgment to unite with the Roumanian Church, and also against his judgment and wish he can be required to send his children to the Roumanian Department of the State School. Is this consistent with civil and religious liberty.

"5. The Roumanian Government makes one general denial to no less than 35 explicit and different alleged instances of abuse.

"6. The Commission submits that in all the sections of the Roumanian Government's reply (except concerning the schools) there is no evidence that an impartial and real investigation has been made. In regard to the schools, there is no evidence that any investigation has been made beyond consulting the records. For example, to state that a confessional school has been closed because of improper housing, does not at all answer the question why the Government confiscated the excellent building and equipment belonging to the confessional school and then turned the school out to seek such quarters as, in its poverty, it could secure, thus creating the conditions which it claims led to the closing of the school.

"7. The High Minister of State in conference with the Commission acknowledged certain abuses. For example, Case —, Section —, where the Unitarian College was penalized by one Department of the Government for obeying another Department; and again in Case —, Section —, where the Reformed College at Kun met with severe losses and was closed. Further, the High Ministers of State promised relief. The reply shows that nothing has been done.

"8. One constant complaint which the Minorities made to the Commission was to the effect that abuses are presented to the Bucharest Government with all details, are listened to sympathetically, and relief is promised. Then nothing whatever is done. The Commission submits that this is the treatment accorded to its own Memorandum, which was written at the request of the Roumanian Government and with every desire on the part of the Commission to co-operate with the Roumanian Government for the welfare of the Minorities.

"9. The Commission submits that the reply of the Roumanian Government is evasive and inconclusive."

In conclusion, says a part of the report: "The Commission emphasizes with all possible force that while the testimony is thorough as far as it goes, and was collected with most scrupulous and painstaking care and exactitude, it is none the less neither exhaustive nor complete. Instead, it is typical and symptomatic and capable of almost endless amplification."

"The Commission begs to submit that the present report can by no means be considered the conclusion of the whole matter. In the grave issues pending between the Roumanian Government and the Minority peoples, it must be understood that the affiliated churches in Great Britain and the United States have a duty to perform just so long as the present conditions obtain. The Commission therefore urges upon churches and societies the continuance for the present of their financial aid to the Minority Churches. The Commission believes that the American Committee on the Rights of Religious Minorities and other similar agencies (while not presuming to interfere in any respect with the rights that pertain to the civil government of Roumania) should so far as possible continue both to inform and to focus public opinion to the end that equity for all shall be the policy of the Roumanian Government in dealing with these problems. We respectfully urge that the affiliated institutions keep in touch with both the parties interested, and seek every possible way of mutual co-operation to bring about amicable adjustments. This will take time, but with perseverance it can ultimately be accomplished. The entire civilized world is deeply concerned in the settlement of the issue involved."



STUDENTS OF THE BOWLING GREEN ACADEMY  
CLASS OF 1925

Here are the boys and girls who have been struggling hard to reach the goal of their ambition. Standing from left to right, Elizabeth Walton is the daughter of a widow. She lives three miles from town in the country and for many years has walked each day to school. She is a girl with a wonderful disposition and works hard to help her mother support an aged grandmother and some five or six small children.

The young man standing next is from Tennessee—a Presbyterian Elder's son. He has been a waiter in one of our hotels for five or six years, and his employer says this about him: "He is one of the finest boys we have ever had. Kind, courteous, honest, and he ought to be named 'Old Reliable' because he is so trustworthy." He is planning to enter college and complete his education and take up the ministry.

The other two girls standing were born and reared here. They come from large families and work hard to help their parents support the other children. They are of a sunny disposition.

From left, sitting—Maud Haynes lives in Tennessee. Her father is a very old man and for many years crippled. There are a number of small children, and the mother must work incessantly. The women and children work in the clay-pits there

and also in the cotton fields. This girl has worked here in one family for eight years. She is a splendid cook, has a very jovial, witty disposition and can always discover the good in any one; and where there is despondency Maud can always find and see cheerfulness. She is the life of the dormitory. When there is illness among the girls Maud can always find something to do that will help. I've known her to do the laundry work of the sick girls after she had returned from her work place at 8 o'clock at night and then get out her lessons.

The young man sitting is from Tennessee also. He is a Presbyterian minister's son. He has worked here quite as long as the others. He is a very quiet fellow, a good Christian boy—and both boys have had a wonderful influence over the boys of our school and church, in pushing anything uplifting. He will enter the Medical College next year.

The other girl sitting, "Arta," as all call her, has a most wonderful voice. She has led our jubilee chorus for eight years. We have sung before several white audiences and they have pronounced her voice excellent. The family for which she has worked for eight years regrets to give her up. Aside from being an excellent cook she has the ability to plan meals economically and yet have a variety to please the

taste. She is kind and courteous and extremely neat. Her home is in Eastern Kentucky. She comes from a large family and her mother is a widow. She leads her class, and if we were to give medals for promptness and scholarship, she would certainly win.

We are proud of the record of this class. They are all Christians and good church workers. The girls are all planning to teach and attend Teachers' Summer School, as required by the state. We are expecting great things from them.

I would be so glad if some interested friends would send white voile enough for

graduating dresses for these girls. They get such low wages they cannot always get what they need. They buy cheap shoes which do not last very long in their constant walking, hence it keeps them always buying and repairing. If any have discarded gingham dresses left over from last summer, shall be glad to have them also.

Any assistance given these girls will be much appreciated and gratefully received.

Yours in the work,

MRS. H. M. WOLFE,  
242 State Street, Bowling Green, Ky.

## OBSERVATIONS OF THE TREASURER

*J. S. Wise*

BY the time this article appears our churches will be aglow with enthusiasm and warmth over the Easter season. Several thousands of our young people will have taken upon themselves the vows of loyalty to Christ and the Church. Other thousands of the older members will be rejoicing in renewed consecration. We have been gradually leading them to greater heights in Christian experience until, at Easter time, their hearts are warmed and glowing with a new desire for real service. Many of them are, like Saul outside of Damascus, flushed with new desires and in their helplessness they cry out, "Lord, what wilt Thou have me to do?" They need guidance even as he did. But alas, too often there is no one to lead "him by the hand" into "the street which is called Straight," there to be directed, counseled and fitted for efficient service in the Kingdom.

I know of nothing more tragic than that. We plan wisely and well. At Easter time our church activities have reached a climax. Thousands of our members are anxious to do something and we find ourselves unprepared to satisfy their desires. Where is the "street which is called Straight"? Instead of conserving this newly generated zeal, we stop short, congratulate ourselves on our splendid Easter showing and then persuade ourselves that we are entitled to a well-earned rest. How fatal! After the rest

period, the opportunity in most cases is gone and very often is gone forever. How sad!

This year, in the completion effort of the Forward Movement, we have a veritable "Street which is called Straight." The wise pastor will turn the Easter enthusiasm in that direction and thereby render a real service to many of his members for which they will thank him in the years to come. May none of us let this splendid opportunity go by default. It is a great mistake for the pastor to think that he should protect the bank balances of his members from the onslaughts of the *Boards*. (?) I know a great many of our people and I must confess great admiration for the way in which most of them know how to take care of their own balances. Those who need the help of the pastor's protection are by no means in the majority. The completion program of the Forward Movement is the one great task that is now on. If we fail now, we fail forever. Every new member and every old member must needs be enlisted. No one need ask in vain, "Lord, what wilt Thou have me to do?" The needs are here. The task is before us. We cannot enlist too many. There is work for every one of us. Let us do it. Let us give.

Most of our pastors are fully sensing the importance and necessity of the task. I have noticed many statements, in its behalf, attempting to answer all kinds of

objections that have been made by those who are seeking excuses for not paying. The Rev. J. A. Palmer, our missionary at Thomasville, N. C., in a recent number of *The Reformed Church Standard*, after a strong plea for settlements by June 30 of this year, says: "Can a Christian afford to break a pledge that was made in good faith? There is only one reason that will justify non-payment, and that is inability. And even then, it should be remembered that when the person does become able to pay—if at all—the pledge is still morally binding. Oh, we CAN break our pledges, but we, and not the Forward Movement, will be the losers in the end. A congregation may refuse to pay, and may have money in the treasury of the church that otherwise they would not have, but spiritually that congregation will be worse off than by paying its pledges to the Forward Movement. And after all it is the spiritual values in life that will stand the test of time as well as of eternity. Brethren, this is a serious matter. May God help us as pastors to lead our people aright in this; and may He put it in the hearts of our people to be true to all the obligations we take upon ourselves, whether at the bank or in the work of the Lord, is our earnest prayer, for His name sake. Amen."

I have little more to say except that the time for criticism is past and the time for action is at hand. Intelligent action is now needed. Never before in the history of the Home Mission Board were the needs so great as now. Its debt is greater than ever, but it is also richer than ever. Its missions which will benefit by the Forward Movement were never so much in need as now, neither were they ever so promising of results. Its officers were never worked harder, for their tasks were never so compelling. Every one of them, I am sure, commands the respect and confidence of the pastors and people of our whole denomination. They are unanimous in their appeal for the complete payment of all the budgets and quotas, and in their assurance that every dollar, whether pledged, or unpledged is needed. Shall we all pull together and complete the job?

One of the most illuminating and com-

prehensive papers on the Forward Movement was read recently by the Rev. S. E. Moyer, of Perkasio, Pa., before the North Penn Ministerial Association. It is published in full in the *Reformed Church Messenger* of March 12. Any one who in any way doubts the wisdom or efficacy of the Forward Movement needs to read it and I am sure his doubts will be removed. All those who are familiar with the Movement will recognize the master hand in his summary of its history, past, present and future, as he puts it:

"Inspiration, exploitation, ventilation, perspiration, jubilation, expectation, consternation, humiliation, rehabilitation, regeneration, consummation, and then let us hope some more jubilation."

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### WORK

**I**NTO the heart of every one—

At the close of a long, full day,  
There comes a joy of work now done,  
Of rest 'mid the shadows gray—

So it pays to work the livelong day  
To have this good day's end—  
To feel though in shadow—the golden  
ray  
And the peace that it seems to send.

In the hush, and joy so justly earned  
And a kind of knowing we *could not*  
*shirk*—

Let's not forget the lesson was learned  
From the reward which came from  
WORK.

ELIZABETH W. FRY.

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### OUR MAILING LIST

Please note that the mailing list of THE OUTLOOK OF MISSIONS is closed on the 15th of each month for the issue of the following month. For example, changes of address or in the expiration date, also names of new subscribers received on or before the 15th of January are included in the mailing list of the February number.

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## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

*James M. Mullan, Executive Secretary*

### I WAS IN PRISON

THE Commission on Social Service and Rural Work at its annual meeting last June decided to solicit the action of our Synods and Classes, and through them seek to enlist the interest of our people in behalf of local efforts to improve the county jails. The attention of our Synods was called to this matter last fall through the reports of their respective Committees on Social Service and Rural Work and it will come before the Classes this spring.

These institutions receive scarcely any consideration on the part of most, if not all, of the church people in their respective counties. Individuals occasionally visit certain prisoners for personal reasons, but the jails and their prisoners are for the most part sadly neglected. It has come to pass that the words of Jesus, "I was in prison and ye visited me not," have very widespread application to His church and His people. In consequence of this neglect efforts at prison reform have not made very great progress, and jails, we are told, are little else than schools of crime.

"The jails contain prisoners convicted of crime, prisoners accused of crime, witnesses accused of no crime but held for the convenience of the State, insane prisoners, and, in some States, debtors. The prisoners are herded together usually with little or no classification, and are kept in enforced idleness for periods of from one day to two years. Village lock-ups are as a rule filthy, infested with vermin, and unfit for use. City police stations are often no better. Yet it is in these prisons that thousands of people get

their first experience as prisoners. Such imprisonment involves a degradation which affects the entire after life."

In Pennsylvania at this time efforts are being made to secure legislation for the care of women convicts who are now imprisoned in the county jails of the State. In support of the proposed legislation an editorial in the *Public Ledger* of Philadelphia some time since said: "The county jail is an excellent illustration of the survival of the unfit. We inherited this institution from England; but whereas the English had the good sense to get rid of it half a century ago, we have allowed it to remain like a cancer in our flesh. Our present jails are for the most part badly built and badly managed. Little or no work is done in any of them, and an inmate lives an idle, degrading life. Bad for men, this evil influence is exerted with a tenfold effect on the scattered women who are confined in them. In fifty-four of the county jails there is no provision for outdoor exercise for the women. Every foreign penologist who has visited our shores expresses the most unbounded surprise at our toleration of the county jail. Yet it is to these institutions that Pennsylvania has now sent its women convicts. Every free woman in the State ought to resent this treatment of her unfortunate sister."

It is the hope of the Commission that Classical Committees will be able to enlist the interest of the preachers and the members of our churches in this phase of social welfare, to make their local jails the right kind of places for the care and improvement of those committed to them.

### PREVENTION

Probably nowhere is the familiar adage more applicable than in the matter of crime—"An ounce of prevention is worth a pound of cure." We are informed that over 200,000 neglected and delinquent children are brought before our courts

every year, many of whom are not getting the help they need because of the lack of Juvenile Courts. Nearly 1000 children under eighteen were brought before the U. S. District Court last year.

The National Probation Association,

which President Coolidge has called, "the right-hand of the administration of Justice," is doing everything within its resources to extend Juvenile Court work so that every child in every court in the land will be given intelligent study and adequate care. It is working also for the extension of Probation in all courts, for there are more possibilities for helping grown-ups to make good than is generally believed. In courts equipped to give domestic relations cases the thorough care they need, 80 per cent succeed, and the majority never again come back.

In this connection attention might appropriately be called to what Supreme Court Justice Lewis L. Fawcett, of Brooklyn, was reported in a recent issue of *The Literary Digest* to have said. Of more than 4000 boys under 21 arraigned before him charged with various degrees of crimes, only three were members of a Sunday School at the time and these three cases were technical in character and devoid of heinousness. Judge Fawcett says, in view of his experiences, that

attendance by young men at Sunday School, or other regular religious work, with its refining atmosphere, is singularly preventive against crime and worthy of careful study. He has stated that of 1092 suspended criminal sentences only 62 were brought back for violation of the conditions of their paroles, and in each case of suspended sentence, he had insisted upon the return of the youth to a Sunday School—if Protestant, or attendance upon the mass—if Catholic, and the synagogue or temple—if a Jew. He had in each case the co-operation of the minister, priest or rabbi as the case might be, and in all the cases the reform was quick, and, the Judge thinks, permanent.

Here is a fine opportunity for churches to render a great service. Preachers and Social Service Committees in our churches might find in this Probation work, as well as in ministry to the prisoners behind the bars, an answer to their inquiries—"What can we do in Social Service?"

### CASE WORK

"Fred—

"In a Court in a Northern State a boy of twelve was committed to a Reformatory for the theft of a bicycle. There he contracted typhoid and was sent to the hospital. The nurses became interested in his active little mind and bright personality. They learned that his mother was dead and his father, a drinker, had beaten him cruelly. So Fred decided to run away. For that reason the wheel was stolen. To 'teach him a lesson' the Reformatory was thought to be the only possibility. Influence was brought to bear and the case re-opened. A Probation Officer was appointed and the boy committed to his charge.

"That was six years ago. Fred graduated from High School last year at the head of his class and is working his way through one of our big Eastern colleges."

"Mary—

"A young girl from a poor rural home went to a city hospital to take her training as a nurse. Other girls there dressed attractively when off duty, but she lacked means. So she ordered the pretty things she wanted from a distant mail order

house, under a fictitious name. This was a violation of the postal laws. She was apprehended, indicted, and, according to Federal laws, should have been sentenced to prison for a number of years. The Judge, however, overstepped his actual rights and committed her back to the hospital—making the Head Nurse responsible to the Court for her.

"Mary herself is Head Nurse now—none more loved or bearing greater responsibility."

"Old Man—

"'Here, Mar'm,' said the dragged-out woman in the Court House lobby, 'take these here children! I've slaved for my Old Man for fourteen years and I'm just worn out.'

"The purchase of a washing machine, a new stove and some furniture, together with a job for 'Old Man' and many talks with him by the Probation Officer, led him to see that life, after all, is a fifty-fifty proposition—give as well as take.

"This is one of the many cases where Probation 'worked.' For the home is now a happy one for 'Old Man' and all the family."—"The Right Hand of Justice."

## SOCIAL SERVICE INSTITUTE

The New York School of Social Work offers a ten-day Institute for Priests, Ministers and Rabbis, June 22 to July 3, on problems in the field of social work. This Institute is intended to establish a clearer understanding of the relations between the community and the churches, and to develop programs for the prevention and elimination of social evils. The mornings will be devoted to lectures and group discussions on the principles and methods of social case work; child welfare; community, behavior, labor and racial problems. The afternoons will be given to trips to outstanding social institutions in the fields under discussion. The Institute is planned for a group of not more than 100 men who are actually

engaged in religious work. Registration fee of ten dollars will be charged, and the only other expense, outside of board and lodging, will be for the afternoon trips, which should not exceed five dollars. Address Miss Cramer, Assistant Secretary of the New York School of Social Work, 105 East 22nd Street, New York City, for registration or for further information. Ministers who may attend this School are reminded that the Hudson House, a Hospice under the management of our Board of Home Missions, is conveniently located at 107 East 34th Street, and can provide lodgings at very reasonable rates if reservations are made in time.

## BOOK REVIEWS

*The Problem of Immortality.* Studies in Personality and Value. By R. A. Isanoff. Published by The Macmillan Company, New York. Price \$3.00.

Often when one takes up a book one finds very little of originality, perhaps nothing at all new, and there is the feeling that this particular book was not needed by the world. Just the reverse seems to be the case right here; one immediately decides there are many, who wish to think clearly and comfortably upon the subject of immortality, who will welcome these studies; for the sub-title is very pertinent. The author has read and studied comprehensively, and his work includes a wide range of thought and beliefs. Notes are appended which disclose original courses, and afford a directory for more extensive research. There is also an Index, which is altogether indispensable for speedy reference. Poets, dreamers, sages and religionists have been studied and quoted in this work. When one has attended to what they have thought and said one must feel that the author is right when he says, "There is in human life infinite value, eternally precious; its final frustration is inadmissible." Value, personality and destiny; these three include the great things of life. To think on immortality is to dwell in the realm of great thought; to question the fact of immortality is to deny our trust in God.

*The Modern Use of the Bible.* By Harry Emerson Fosdick. Published by The Macmillan Company, New York. Price \$1.60.

This book is comprised of eight lectures, delivered to students. Many, who are reading or studying outside of class, will find them very clear, direct and illuminating. The

author's sincere and simple style leaves no guessing in the reader's mind. The Bible, a library of great literature, must be constantly studied, as a guide for faith and practice. Modern life is much in need of this attitude of study. And a helpful guide book is infinitely serviceable. Each chapter is followed by a Bibliography. There is an Index of Bible References; also a General Index.

*The People of the Philippines.* By Frank Charles Laubach. Published by George H. Doran Company, New York. Price \$3.50 net.

"Whether one's interest is in history, politics, education, missions, or religion, this book will have to be consulted in regard to the Philippine Islands." The author has had an experience which has fitted him to write with insight and sympathy. He has contributed a book that will give the reader much enlightenment about this field of missionary endeavor, which is a very important one from many points of view. Because of our Government's close relation to the developing national life in the Philippines, the Islands are of very special interest to Americans. There is a foreword by Dr. Daniel Johnson Fleming. The book is copiously supplied with maps and excellent photographs. This is an altogether worthwhile addition to any library of Missionary literature, a most readable and interesting work.

*The Little Nature Library.* Published by Nelson Doubleday, Inc., Garden City, New York.

The famous Little Nature Library consists of four wonderful books that disclose the intimate life secrets of all of our Birds, Trees,

Wild Flowers, and Butterflies. The books are written by Neltje Blanchan, Julia Rogers, and C. M. Weed. These volumes are 5½ x 8½ inches and are bound in dark green silk cloth—cover decorations in gold and color illustrations on the cover. They are to be had at the very reasonable rate of \$7.50 for the set.

*Livingstone of Africa*, C. T. Bedford; *John Williams of the South Sea Islands*, Norman J. Davidson, B. A. (Oxon.); *Bishop Bompas of the Frozen North*, Nigel B. M. Grahame, B. A. Published by George H. Doran Company, New York. Price 65 cents each.

Children will read and enjoy missionary biographies if they are offered in an attractive form. These little books are gotten up in such a style that they will immediately please the eye. Each contains several illustrations, and the type is good. The authors of Doran's *Missionary Lives for Children* have been chosen for their ability to select just the material children are interested in, and to show the difficulties which pioneer missionaries have had to face and overcome. Doubtless many young readers are somewhat familiar with the career of David Livingstone, and perhaps for that very reason will welcome this new book, so nicely done for them. John Williams is probably not so well known, but they will find this story of his life in the South Seas very interesting. Then to take a long jump to the *Frozen North* will make a great change of scenes and circumstances, and they will learn of the adventures of Bishop Bompas among the Indians and Eskimos.



(Continued from Page 150)

the effect on these young men. One of these men came to the financial secretary of the church and said, 'I do not recall what my pledge is for missions; but whatever it is, double it.'

"What was the cost to the congregation? The cost of the books which were given to the leaders, plus the printing and postage, and a little time of those in charge. Did it pay?"

The price of the book is One Dollar per copy, postpaid.

Mr. Yuen Tsen, Athletic Director in Huping Christian College, Yochow City, China, and Miss Yuen Fei, graduate of Ziemer Memorial Girls' School and a teacher in one of the primary schools, were married in the Lakeside Chapel, in May, 1924. The ceremony was performed by Dr. Hoy. Mr. Tsen is a leading Boy Scout and Y. M. C. A. worker and was the first Huping student to do manual work in return for part tuition.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of February

	1924			1925			Increase	Decrease
	Appt.	Specials	Total	Appt.	Specials	Total		
Synods								
Eastern	\$5,265.23	\$2,951.80	\$8,217.03	\$11,867.84	\$4,967.53	\$16,835.37	\$8,618.34	
Ohio	2,861.10	1,479.30	4,340.40	4,891.89	3,892.40	8,784.29	4,443.89	
Northwest	222.00	849.07	1,071.07	271.61	1,004.24	1,275.85	204.78	
Pittsburgh	1,500.00	785.75	2,285.75	4,460.00	408.12	4,868.12	2,582.37	
Potomac	2,710.34	1,404.29	4,114.63	4,197.21	964.14	5,161.35	1,046.72	
German of East	440.43	331.73	772.16	750.81	958.00	1,708.81	936.65	
Mid-West	1,118.73	288.19	1,406.92	2,013.68	448.42	2,462.10	1,055.18	
W. M. S. G. S.		1,710.90	1,710.90		2,614.61	2,614.61	903.71	
Miscellaneous		32.00	32.00		161.00	161.00	129.00	
Annuity Bonds					1,050.00	1,050.00	1,050.00	
Totals	\$14,077.83	\$9,833.03	\$23,950.86	\$28,453.04	\$16,468.46	\$44,921.50	\$20,970.64	
					Net Increase...		\$20,970.64	



# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## SAFE HOME AFTER A PROFITABLE TRIP

THE many friends of Rev. and Mrs. Jacob G. Rupp, of Allentown, Pa., will be glad to know of their safe return to the homeland. They have had a most helpful visit to many mission lands, getting and giving counsel and comfort. Our Field Secretary Rupp has been doing valiant service for the Master, during many years, and we feel sure that our churches will profit by his recent trip to the Orient. Both he and Mrs. Rupp will be glad to visit congregations and relate all that they have seen and heard of the wonderful works of God.

## JAPAN'S GREATEST RELIGIOUS LEADER FALLEN

SUDDENLY without premonition on the evening of January 8th, the Reverend Masahisa Uemura, D.D., Japan's greatest religious leader, was stricken with apoplexy and passed away immediately. In the midst of vigorous activity for the rebuilding of his church and his theological seminary and for the general progress of the Church of Christ in Japan, God took him and he is not. There is sorrow and a sense of great loss throughout the whole Christian Church in Japan. Among the messages of condolence was one from Dr. Mott, another from Dr. Speer.

Dr. Uemura, as a youth, was one of the "Yokohama Band," the group of young samurai converted under Dr. S. R. Brown, of the Reformed Church in America which became the nucleus of the first Protestant Christian Church in Japan, and which afterwards developed the virile leaders of the young Japanese church. Rev. Masayoshi Oshikawa, long the leading figure in the work in Sendai and North Japan, was another of the Band.

Young Uemura, in the early eighties, started a church in the heart of Tokyo. It happened that our Dr. Moore started another about the same time and in the same vicinity. In the course of several years the two interests became united under Rev. Mr. Uemura as pastor. The congregation grew until it became a center of great spiritual influence in the capital city. Larger and ever larger congregations of people of all classes, including members of parliament, judges, uni-

versity professors, students, business men, and others, have gathered in that church now for nearly forty years. It has been a remarkable, inspiring spectacle. Besides being an effective preacher, Mr. Uemura was also a diligent and self-sacrificing pastor. Some thirty years ago he added to his activities by starting a religious weekly, which soon became the leading and most inspiring religious periodical in Japan. In his later years also he started a theological seminary of his own, in order to train young men (and also women) according to his own



ideals, and scores of earnest workers went from his school and are now forceful factors in the upbuilding of the Church of Christ in Japan.

Throughout his remarkably fruitful life Mr. Uemura always stood for the independence of the Japanese church. He held that the growth of the church could never become healthy and vigorous so long as it remained chiefly dependent upon foreign financial aid and foreign leadership. It was to instill this conviction into the hearts of candidates for the ministry that he started his theological seminary. Neither for his seminary nor for his church did he ever receive a cent of help from any Foreign Mission Board. His influence for a really indigenous church has extended throughout the length and breadth of Christendom in Japan.

Theologically his influence upon the new church in Japan was dominating. His scholarship was masterly. He knew the theology of America and Europe as probably no other man in Japan, whether Japanese or missionary. He knew the religious, philosophical and ethical thought of the Orient equally well. But what is more, his scholarship was profoundly evangelical. His conviction of the saving grace of God as manifested in Jesus Christ was not only steady and unshakable but passionate. From this standpoint alone the value of this man's

life to the young church of Japan has been incalculable.

Finally, he was bold and uncompromising in relation to the native religions and the policies of his government so far as they affected religious and moral questions. Once at a gathering of representatives of Buddhism, Shintoism and Christianity called by the Home Minister, the Minister asked the men present to co-operate with the government in an endeavor to improve the morals of the people by having school children make obeisance at shrines. While others were inclined to conform to the government's wishes, Mr. Uemura objected. The minister tried to persuade him, but he remained firm. Finally the minister said, "Why are you so obstinate?" Mr. Uemura replied, "Because my religion is obstinate. It is a matter of conviction."

Many of the pastors and people in the Home Church will remember Dr. Uemura's visit to America several years ago, he having been sent by the Synod of his church to express thanks to the American Reformed and Presbyterian churches for the help given to the Church of Christ in Japan during the past fifty years. Possibly many of the people in America failed to discern the significance of the man. He was not a fluent speaker and his exterior was not of the attractive kind. But he was significant all the same. He was a mighty man of God.

D. B. SCHNEDER.

### MIYAGI COLLEGE LITERARY SOCIETY

THE thirty-second anniversary of the Miyagi College Literary Society was celebrated on November 7th by the production of the following program:

#### PART I

1. Piano and Organ, Ten Hands—Bella Bocca Polka .....*Waldteufel*  
Piano  
Yoshi Koikei Uta Tsuku Shizu Nozoe  
Organ  
Jun Fukui Emiko Sawaki
2. Invocation. Mr. Ichimi.
3. Opening Address. Ima Sato.
4. Story—A Cow Named Peter. Chieko Kisu.

5. English Recitation—The Daffodils,  
*Wordsworth*  
Kiyo Saito.
6. Vocal Solo—Madcap October.....*Spross*  
Yae Nozoe.
7. Modern Prose Recitation—A Night's  
Dream .....*Natsume*  
Yoshi Ando
8. Chorus—Gypsy Life .....*Schumann*  
Part-Singing Class.
9. Speech—As a Woman.  
Tsune Kikuchi.
10. English Composition—An Incident.  
Fuki Sakuma.
11. Japanese Recitation—A Horse Bids  
Farewell to His Home.....*Uko*  
Yayo Yoshikawa.
12. Piano Solo—  
(a) To Spring .....*Grieg*  
(b) Tarantelle .....*MacDowell*  
Matsuyo Kurosawa

## PART II.

13. Two Pianos, Twelve Hands—  
Les Sylphes Valse.....*Bachman*  
First Piano  
Yoshi Nakagawa Kyoko Tsukui  
Hanako Takahashi  
Second Piano  
Kiku Sato Hideko Fukui  
Toki Inawashiro
14. English Recitation—Herve Riel..*Browning*  
Takako Imaizumi.
15. Classical Prose Recitation—Flowing Water  
Mitsuko Kanto.
16. Chorus—The Forest Dance.....*Targett*  
Singing V.
17. Story—The Death of Old Man Mokube.  
Michi Endo.
18. Chinese Recitation—A Spring Evening.  
Tsune Ichimura, Toshi Takahashi.
19. Vocal Solo—Know'st Thou the Land,  
from "Mignon" .....*Thomas*  
Ai Sato.
20. English Essay—How Can We Help Our  
Factory Girls?  
Mitsu Yokozawa.
21. Piano Solo—Rondo from Sonata Op. 2  
No. 2 .....*Beethoven*  
Maki Inomata.
22. Japanese Recitation—The Cocoanut.  
Fumi Hoshi, Sui Chiba.
23. Chorus—  
(a) Requiem .....*Homer*  
(b) Bells of Youth.....*Speaks*  
Part-Singing Class.
24. Closing Remarks.  
Dr. Faust, President.
25. Kimigayo.

By six o'clock in the evening the chapel and rooms adjoining were crowded to overflowing by fond parents and friends. As the students had had their program on the previous day, few of them were present. Now the friends to whom each girl had given her single precious ticket, filled the auditorium. We teachers who waited until the last minute to find seats were forced to sit in the regular teachers' pew, way up in front.

The opening number of the program roused our admiration. Five little girls walked in with military precision, climbed the steps one at a time, marched dignifiedly to the center of the platform, formed a very straight row, bowed low, placed their hands at their sides, and walked stiffly to their instruments. They were so proper and cute. Every one wore new white ribbons and new shoes. Really I never saw so many pairs of new shoes as I did that evening! At the organ the girls were too short to reach the pedals. Every time they pumped they bobbed up and down like a jack-in-the-box. But how

they played! In the six minutes they played I did not hear a false note. They knew their parts perfectly.

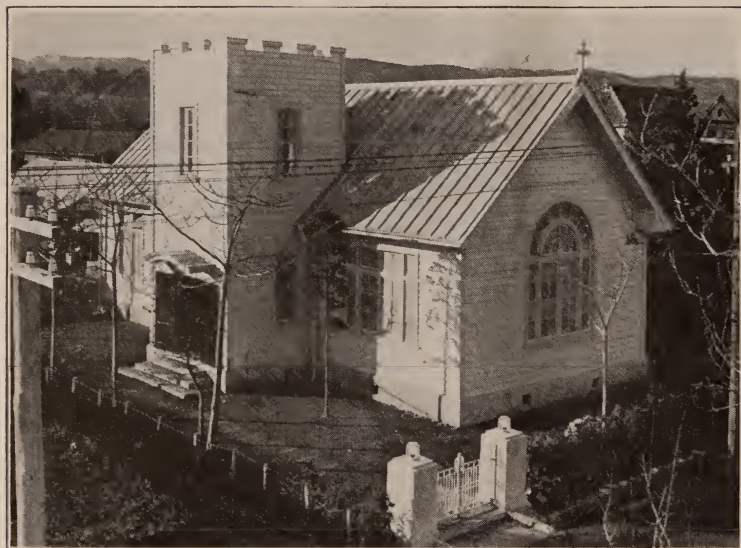
Two of the soloists of the evening will graduate from our Music Department in April. We shall be fortunate if we can keep them with us as teachers. Of the choruses, "The Forest Dance" was especially well done. I enjoyed it very much, but the audience did not seem to appreciate that light and airy type of music.

Of the English numbers, "Herve Riel," and "How Can We Help Our Factory Girls," were especially well done. The former is a very long and difficult poem, yet this Japanese girl memorized it and interpreted it very well. The essay Miss Yokozawa herself wrote. In it she spoke of aiding the factory girls spiritually, by giving them an idea of God through the Bible and hymns; intellectually, by giving them such things as music; and materially, by giving them better living conditions; but yet she said the best way of aiding them was by giving them love. The essay displayed a fine Christian spirit.

Of the Japanese numbers I have few memories. The story "A Cow Named Peter" lasted for eighteen whole minutes. It was apparently very funny, for the audience burst into laughter time after time, but I could only think of the poor girl who had to memorize the story. "A Horse Bids Farewell to His Home," was the first typical Japanese recitation I ever heard. The lament was given very slowly in a sing song monotone pitched in D sharp and up. Funny! I shook with laughter, but I dared not utter a sound. That would have been very disgraceful during a lament. "The Cocoanut" was also typically Japanese. The girls really sang rather than recited, in a minor key, unaccompanied by the piano. The effect was weird but mighty interesting.

It was these Japanese numbers that made me realize that three long, long hours were spent in the rendition of the program. By seven I yawned and I kept on the rest of the evening. However, the program was arranged not for me but for the Japanese. They enjoyed it immensely. They could be very proud of the work done by their friends, the students of our Miyagi College.

LOUISE BOLLIGER.



CHAPEL  
AT  
SHIROISHI,  
JAPAN

Since the year 1922, our Japan Mission has been erecting a number of chapels in important centers in North Japan. Most of these houses of worship were made possible through the Forward Movement. A few of them, however, are due to the liberality of devoted members.

The chapel at Shiroishi will bear a

tablet with the name of the First Reformed Church, Lexington, N. C., of which Rev. J. C. Leonard, D.D., President of General Synod, is the beloved pastor, and Mr. J. T. Hedrick, a leading elder, whose splendid gift is invested in this well-adapted chapel.

The other chapel which deserves spe-

INTERIOR  
OF  
SHIROISHI  
CHAPEL,  
FACING  
EAST



INTERIOR  
OF  
SHIROISHI  
CHAPEL,  
FACING  
WEST



cial mention is the one at Ishinomaki. This was erected through the generous gift of the two sisters, Mrs. Sarah Schwenk, of Lansdale, Pa., and Mrs. Mary Wiant, of Quakertown, Pa. A tablet will record their noble deed.

There are at least ten large towns in our field in North Japan where we should provide suitable chapels. Who will help to erect these houses of worship? What

more useful service can Christians render the cause of Christ than by rearing temples to His name, where the people can come to hear His gospel and learn to know, love and serve Him as their Lord and Saviour?

NEW MAP OF OUR CHINA  
MISSION  
SIXTY CENTS, POSTPAID



CHAPEL  
AT  
ISHINOMAKI,  
JAPAN

## CONDITIONS IN CHINA

THE general situation is extremely complex, confusing to foreigners long resident among the Chinese and even to the Chinese themselves, and quite beyond complete understanding, therefore, by Americans remaining on this side of the Pacific. Yet the condition need not be viewed as mere chaos. Certain elements are visible even at this great distance. Intelligent and sympathetic judgment will be possible to those Americans who abandon such deceiving phrases as "East is East and West is West" and who review the history of political, economic, philosophical and educational revolutions in the Western hemisphere.

**THE MILITARY STRUGGLE:** It is still too soon to determine whether the *coup d'état* whereby General F'eng Yu Hsiang contributed decisively to the complete defeat of General Wu Pei Fu and the present dominance of General Chang Tso Lin will prove to have hastened the end of the long-continued military strife in the Republic and helped to establish stability and to initiate progress. We must await the course of events for some months before passing judgment.

As to the personal character of General F'eng and the high-minded motives which he put forth as actuating his surprising move, no sufficient reason is visible for discrediting the only outstanding military leader who has publicly proclaimed his adherence to Christianity as the sole hope of his country. Should his recent military move appear later to have been actuated by unworthy motives, then those who believe Christianity is to be the renewing force that will give China the power to find herself and to find her place in the world must reluctantly cease to uphold General F'eng. For the present his twelve years of consistently patriotic and high-minded conduct and the unequalled record of his troops for courage coupled with proper treatment of opponents, civilians, and property speak stronger than the suspicions of corruption in the most recent action. We hope, for the sake of China, that General F'eng may continue to wield such a wholesome

influence as he has wielded for some years.

**THE ECONOMIC READJUSTMENT:** Those relatively few Chinese who realize the need for adjusting their country to the contemporary world face a problem whose scope and complexity are enough to discourage the most hopeful. In order to feed a population now estimated at approximately 325,000,000 in an area not very different from that of the United States, China must apparently adopt the machine industrial system of the Occident. She must introduce under pressure of urgent need that which Europe developed in the course of several centuries. Remembering the waste of human life incident even to the gradual change in Europe, we may imagine what the difficulty is in China. But there is a complicating element in the situation even greater than that of mere urgency and pressure—the constant peril of exploitation by foreign political and financial forces and the loss of national freedom.

Inevitably, two sorts of errors must occur in this process of economic transformation. It will often be retarded by reason of just fears of foreign exploitation and of aggression, and yet where the transformation occurs there will often be set up a harsh mechanistic and inhuman system such as the West has been struggling to ameliorate. Mere commercialism and crass industrialism are sure to appear in China and these evils of our age must be combatted by the forces of idealism and humanity.

**THE POLITICAL EVOLUTION:** The republic set down on paper in 1912 could not for some years be other than a paper republic. Yet it has seized the Chinese imagination. Every attempt to revert to a monarchy has been decisively rejected. We have good reason to hope that the democratic forms will prove the opportunity of the best spirits in China and that these forms will gradually be filled with the substance of a democratic regime. All political progress has thus far been shackled by the rival ambitions of the military provincial governors left

in local power by Yuan Shi K'ai. Until the military problem is solved the political problem must remain acute. The one highly encouraging sign is the fact that the political divisions between geographical sections of the country seem to be very superficial, almost entirely due to the rival ambitions of military chiefs. When these ambitions can be stifled, it is likely that the provinces can be brought into a satisfactory federal system.

**THE PROBLEM OF EDUCATION:** While neither of the two revolutions—the economic or the political—can wait upon the other, but both must perforce proceed at the same time, yet each is hindered by the incompleteness of the other and both in turn by the immaturity of the educational system in China. It should scarcely be necessary to advise Americans to exercise due friendliness and sympathy toward China in the face of the stupendous problem with which she is struggling in the effort to extend some sort of modern education among her 325,000,000 inhabitants. A little calculation and comparison of figures in the matter of numbers of students who ought to be enrolled in all the grades from kindergarten to postgraduate and technical instruction will enable an American observer to realize how we should stagger if we were called upon to carry a similar burden. The Chinese have made commendable progress toward the development of a modern educational system, and missionary agencies and other friendly organizations have lent them aid of the highest value. Yet the task has scarcely been begun, and no solution of the economic or the political problem can be hoped for except as general modern education—adapted to the special needs of China—is gradually extended among the people, especially the rising generation.

**THE FERMENT OF NOVEL IDEAS:** A further complication entering into this already manifold process of revolution is generally known as the "New Thought Movement." For the moment, it may seem primarily a disturbing factor. If the conservative business men of China

were entirely free to work out a solution of her problems, they might possibly arrive more speedily at some sort of stable condition than is likely to result from the combined efforts—often somewhat conflicting—of such substantial citizens and the younger student group. Yet one can scarcely doubt that, in the long run, the ferment of new ideas introduced from all conceivable sources by the young men of China will result in good. Such a ferment of new thought always manifests itself at first in a way which may appear to be merely destructive. Eventually the destructive element is likely to be subordinated to the constructive. For the moment in China this destructive phase of the new thought movement manifests itself in an attitude of severe criticism on the part of students toward almost all old Chinese institutions and equally toward everything which is being introduced from the west except the most novel ideas. One special object of severe criticism is Christianity. This religious teaching is selected for particularly violent attack on the principle that other religions in China are quiescent, where Christianity is aggressive and expansive. Since, therefore, the new thought movement among the youth has been infected with anti-religious virus of the crude phase of materialistic science, it turns its particular attention toward the one religion which seems capable of interfering with the progress of free thought and unhindered scientific development. There need be no special anxiety on account of this particular aspect of the youth movement in China. Patience, insight, sympathy, sound judgment and liberal thought on the part of those who are determined to conserve the spiritual interests of mankind in China or elsewhere will sooner or later gain the finest element among the students and disarm the active hostility of all except a small minority. Chinese young men will be found responsive to the same sort of ethical and spiritual appeal which wins the young men of America and Europe.

## HOW THE HARTMANS SPENT CHRISTMAS IN CHINA

Yungtsui, Hunan,  
January 19, 1925.

Dear Friends in the Homeland:

Perhaps some of you have been wondering whether or not we have been caught by the bandits since it has been so long since you have had a message from us. Praise our Heavenly Father, we have been permitted to live in a district where the bandits have been kept under control. I have just been snowed under with the multitude of duties which falls to the lot of those on the firing line. Since the first of this new year snow has been here not merely figuratively but very deep for this part of the country, measuring seven inches at one time. There has been more than known in these parts for years.

Since the few Christians at Paotsing, our outstation, had come to Yungtsui for two Christmas seasons it seemed best that we should hear their plea to spend the Christmas with them. Our starting on the trip to Paotsing was delayed one day through the sickness of Rachel, but we bundled her up and Mrs. Hartman held her in her chair with four men carrying. At Paotsing we had to adapt ourselves at once to the Chinese way of living without stoves or conveniences of an American home. A small charcoal brazier toasted our toes while our backs froze. Our dining and living room was a guest hall with the entire south side open giving plenty of fresh air. With only a brick Chinese stove on which to cook food it was easiest to serve Chinese food to be eaten with chopsticks. Two weeks were spent camping in that place. Each evening we were busy drilling a group of children in songs and exercises. During the first week three men of our Country Evangelistic Band were there and went out through the nearby country districts each day. At night a service was held in the street chapel. Each morning at seven o'clock the Christians came to the chapel for a Bible class conducted by the writer. On the Saturday and Sunday previous to Christmas a conference of the Yungtsui and Paotsing Christians was held. There were seven of the Yungtsui

members present, all having to walk fifteen miles for this conference. Three of them came from our Yungtsui country district and carried their rice along for their food while at the conference. Two of these conferences are held each year at which reports from each Chapel are given, also plans for the work are discussed and inspirational talks given. On Sunday all present partook of the Holy Communion. On Monday the Yungtsui members tramped back to Yungtsui to prepare for their Christmas celebration there.

On Christmas eve at Paotsing "A Night in the Orient" was given by the men, each telling a part of the Christmas story. Christmas morning at eight o'clock the members gathered for a service of prayer and praise after which we served each with a bowl of noodles, tea, cookies and candy. At eleven o'clock the local preacher had charge of the service in the Chapel. Late in the afternoon the Christians and several enquirers sat down to the feast in which each person paid his share. In the evening before dark the Chapel was crowded to see and hear the children give their program of song and exercises. About fifty children took part in the service. People seemed well pleased with what the children did. Our own children hung up their stockings on Christmas Eve and had a little Christmas tree but they could not have things as they would have had if they had been at home.

The day after Christmas the writer tramped thirty miles to the outstation at Wangtsun. A Chapel has been under construction there for several months and since Rev. Mr. Snyder had to return to the homeland the writer has been looking after the work there. After speaking to the small gathering on the evening of my arrival, we had a meeting of the six Christians together with the preacher and his wife. At this meeting each one made a pledge toward the finances for the coming year. Their little Chapel was very nicely decorated and it had been done by their own hands. The next morning several hours were spent in looking over the work of construction on the new



Chapel. By the time we had trudged twenty-two miles of the return journey darkness came on so the night was spent in an Inn at SO-LO-PING. Several men of the village gathered in the Inn so there was an opportunity to witness for our Master. Sunday morning breakfast was eaten with the family in Paotsing. In the evening the writer preached to a well-filled house and good attention was given to the message.

Monday morning found us all on our way back home. It was a real joy to the family to be back in a house with windows, stove to heat the rooms, chairs with backs, and many other comforts unknown to the Chinese houses. The elaborate Christmas decorations at the Yungshui Chapel were still up. They had a very full day of Christmas cheer, a part of which was a parade on the street when the children carried banners and sang Christian songs.

The congregational meeting on January 1 was attended by all but two members and lasted about three hours. Various reports were given, new officers were elected, a committee to have charge of street preaching each Sunday afternoon was chosen, it was decided to organize a Christian Endeavor Society, plans were made for the congregation, though very small, to take more responsibility for the finances and the conduct of the church work, also various plans were discussed.

On January 12, the writer went to the country school to attend the examination at the close of our first year of school work. Late in the afternoon in company with about thirty of the villagers he tramped across the mountain to spend the night at a home where a wedding had just taken place. After a bountiful Chinese supper we sang hymns and several preached to the friends and relatives present, closing with a half hour of music on the phonograph which the writer had taken along for the occasion. About nine o'clock local singers started to sing, in dialogue form in the Miao language, and kept it up until daylight. Some of the guests sat through it all, but a board bunk felt good to me before midnight. The next morning we had an opportunity to do some more preaching, then after breakfast went to the market to preach and sell literature.

Just now everybody is busy, or at least thinks he is, getting ready for Chinese New Year which comes on January 24 this year. Oh! that the New Year might bring new life and light to thousands of these poor people sitting in spiritual darkness. Friends, continually remember them in your prayers.

With kindest regards and best wishes to each of you, we remain,

Yours in the Master's Service,

WARD HARTMAN.

## A DROP O'WATER'S TALE

*Karl H. Beck*

IT was a winter evening in far away China, and the tea-kettle was on the big room stove in a missionary's home. After awhile a murmur arose in the kettle, and a clear silvery voice seemed to come out from the lips of the spout, and this is what was heard:

"'Tisn't often that I get a chance to speak,

But when I do I've such a lot of things to tell

That most folks wish I'd chatter in a creek,

Or better yet, down at the bottom of a well.

"Well, folks, my name is Drop O'Water. I've been in thousands of homes, but I feel most happy at a missionary's home, for I, too, am a missionary to China. God sent me on missions to many lands, and I've been at work for a good many centuries. I'd like to visit in the home of Dr. Hoy, for I hear that Mrs. Hoy and he were missionaries to Japan before they came to China. I, too, used to work in Japan. But that was a long time ago. For almost a century now I have been constantly in China. One of these days I suppose I'll be sent on a furlough to my home in the

sea. But I never feel satisfied when on furlough; I'm much happier when at work in the mission field. I've heard that many missionaries feel the same way.

"This is only the second time I've ever been in Shenchow City, though I've passed the place a number of times either by cloud, or as I flowed down the Yuan River. Long ago, in the second century A. D., I made several itineraries through China. On one of them I passed this city. The people who lived here then were all aborigines. Just then a Chinese general, Ma-wang, or the Horse King, was leading an army against them. After that, whenever I passed Shenchow I saw that more and more Chinese people were living here, until now we don't find a single aborigine at this place. Of many tribes of those original inhabitants of this part of China, only the Miao are still to be found; and in order to see them, we must go to the villages beyond Yungsui, where the Hartmans are living.

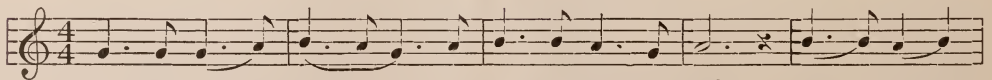
"The first time I ever stopped in Shenchow was thirty years ago. Then there were no Christian missions in the city. Only occasionally a China Inland Missionary came to give out tracts and to preach. Then the people of the city were very hostile to missionaries. I was told that one missionary visiting the city escaped being killed only because he was wearing Chinese clothes and a queue, and because he could talk the Chinese language so well that his hunters did not recognize him. At that time there was

a flourishing Mohammedan meeting place in the city.

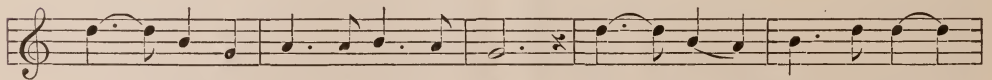
"On this second visit I arrived at Shenchow about two weeks ago. The day I came I happened to be hanging on one of Mr. Heffelfinger's radio wires, so I telephoned to my fellow drops who had just been running about the city. My friends told me a lot of news. There isn't any Mohammedan meeting place here now. A Catholic mission has been established, and this has recently come into the control of an order of priests from Pittsburgh, Pa. They plan to enlarge this work so as to make Shenchow general headquarters for all of their work in this part of Hunan. The greatest change, though, from conditions of my former visit, is the influence of Protestant missions. The medical work and the schools, as well as the church activities, have led a number of people to become Christians, and are causing a great many more to become favorable to Christianity. I enquired as to how the mission work got started in the city, and was told that two fine British men, of the China Inland Mission died as martyrs to the superstitions and hatred of those who opposed Christianity here. After that the work was taken up by the Reformed Church missionaries.

"I am glad to see the two gospel missions at work in the city: the Evangelical Mission at the West End, and the Reformed Mission in the city proper. I

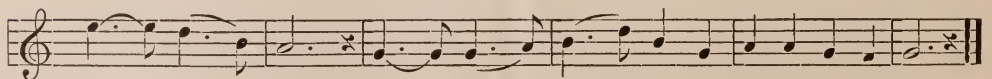
(Continued on Page 190)



1. 'Tis - n't of - ten that . . . . I get a chance to speak, But when I  
2. It has been to me a ver - y pleas - ant e - ven - ing, Just to chat



do I've such a lot of things to tell That most folks wish I'd chat - ter  
a - bout the things of now and then; And to know at Shen - chow



in a creek, Or bet - ter yet down at the bot - tom of a well.  
some are liv - ing To do good to these our Chi - nese fel - low men.

## MORE STORIES OF YOCHOW

(*Folklore Stories Retold by Mrs. Edwin A. Beck*)

## FOOTBALL ON THE TUNG TING LAKE

MR. Wang, the son of a military governor, was born in Lochow. In his childhood he was fond of boxing and wrestling and was so strong that he could lift heavy stones that others could not even move.

His father was very skillful in playing football and taught his son to play. They were such clever players that soon they were known as the best players in the land. When Mr. Wang was thirty his father was drowned in Chekiang Province.

Years passed and Mr. Wang went to Hunan on important business. They were traveling by boat and one night they anchored in the Tung Ting Lake. It was a beautiful moonlight night and boatmen and passengers were very tired, so they went out on deck to rest in the moonlight.

While they were enjoying the moonlight they were surprised to see five people out on the water enjoying a feast which was spread on the surface of the water. It was such a bright night that they could see the fine bowls, fancy spoons and dainty food. Three of the men were seated at the feast while the other two were in the attitude of servants. One of the men was dressed in yellow clothes while the other two wore white coats. Their heads were covered by a large black cloth that hung down over their shoulders. Their costumes were very old style. The two attendants wore black clothes. One was a young lad and the other seemed to be an old man.

One of the men at the table said, "This is such a beautiful moonlight night that we should enjoy it to the full." They then passed the wine around and all drank very heartily.

The boatmen became very much alarmed and hid themselves in different parts of the boat, but Mr. Wang, braver than the rest, looked at the old man intently. He thought how much he looked like his father.

After the feast was finished one of the

guests asked if they could have a game of football and the young lad dived into the water and soon returned with a huge ball made of quicksilver. The game was on and they kicked the ball so high that the light from it almost blinded the people on the boat.

During an exciting part of the game some one kicked the ball near Mr. Wang's boat and he unconsciously gave it a good hard kick and the ball broke into many pieces and fell into the water. The players were angered at this interruption in the game and they ordered the servants to board the boat and put the meddler in chains.

Seeing that it was impossible to try to escape, Mr. Wang decided to meet the situation with as much bravery as he could command. He held his sword in his hand and saw the servants come on board the boat. To his astonishment, he saw that the old man was indeed his father and he cried out, "Father, it is I, your son." Hearing his son's voice, the old man bade him hide quickly. Before he had time to do anything the three football players rushed on the boat and tried to seize the old servant. They were ugly fellows with black faces and big eyes. Before they could harm his father, Mr. Wang gave one of the fellows a blow with his sword and cut off his arm. After a few minutes of fighting he slew the fellows and the boatmen quickly got up the sails and they were off across the lake.

As they started off a big head appeared on the water. Its mouth was like a deep well and it so disturbed the water that the waves were in danger of sinking the boat. The people prostrated themselves and began to pray to try to appease the wrath of the river god.

Mr. Wang remembered having seen two stone drums on the front of the boat. Ordinarily it took a number of sailors to move them but he lifted one of the stones and threw it into the water. The waves soon subsided and after throw-

ing the other one in, the lake became as calm and quiet as it had been when they anchored.

The boatmen were all afraid of Mr. Wang's father for they thought he was a spirit; but the old man told them that he was not a spirit and had never died. Nineteen people were drowned but the spirits saved his life because he was such a skillful football player. The three football players were shark spirits. The ball they played with was not a real ball but a fish bladder.

Mr. Wang was happy because he had found his father again and the boatmen soon became convinced that he was not a spirit. The next morning they found a shark's fin on the deck where the struggle had been the night before. So, Mr. Wang had not cut off an arm, but a fin from a shark.

\* \* \*

#### BIEN SHAN

Bien Shan is a small island in the Lake near Huping College. The people call a small ship *bien*, so they have named this hilly island Bien Shan, or Ship Hill, because it resembles a ship.

Years ago a rich merchant had a daughter whom he dearly loved. The daughter had a serious illness that left her dumb so that for a number of years she was unable to speak. Her father spent a great deal of money in trying to have her cured but she remained dumb. At last the parents brought the girl to Bien Shan where

they met a fairy who had taken the form of an old woman. This fairy treated the girl and in a month she could speak and was soon entirely well. The father erected a pagoda to the memory of the old woman but it has fallen into ruin.

At the present time an old temple crowns the hill and all boats passing beat their gongs and put off fire crackers to placate the Gods of the Lake.

When a man builds a new boat he makes a small model of his boat. These are brought to the priests of the temple to be burned as an offering to the God of the Lake so that he will have boats to use and need not require their large boats. On a visit to the temple we saw many of these boats and bought one from the temple custodian for a dollar. They had evidently not had time to burn them up! The bamboo on this island is used in making musical instruments.

\* \* \*

#### GRAVES OF THE CHIAO SISTERS

In the time of the Three Kingdoms (in the Han Dynasty) a gallant soldier, Swen Dzeh, secured two sisters from a family in Anhwei. The young ladies had great ability and much personal charm.

After gaining success in the military campaign, Swen Dzeh married the older girl and gave the younger one to his faithful companion and friend, Dgang Yu. They had happy homes and their family life was all that could be desired.



GRAVES  
OF  
CHIAO  
SISTERS

The two sisters lived long and when they died they were buried in the southern part of the city. The graves were

built of finest stone and hard bricks and they are one of the famous sights of the city.

### A FITTING REWARD

Mr. Cheng Ming Yung, a native of Shantung Province, was a very poor scholar. In order to gain his daily bread and meet his family expenses, he left his home and worked under General Dja as a clerk.

It happened on one occasion when they crossed the Tung Ting Lake on a military expedition, that they saw a huge body floating on the water. It was a female dragon. The General shot it in the back. The dragon could no longer move and she was caught by some sailors, who bound her with strong chains. When they bound her they found a small fish clinging closely to her tail.

The dragon was so badly hurt that she opened her mouth widely as if to ask for help. Hearing her loud groans and seeing her great distress, Mr. Cheng was deeply moved and asked the General if he could do something to help her. Gaining the General's consent, he put medicine on her wounded back and set the royal captive free.

No sooner was she in the water than she swam joyfully away wagging her body toward Mr. Cheng as if to express her deep appreciation for his kindness.

Several months passed and Mr. Cheng had to cross the lake again on his way home. Unfortunately he encountered stormy weather in the night. The wind grew colder and stronger and the waves dashed against the boat until it was broken to pieces and all on board drowned but Mr. Cheng. Seeing the fierceness of the storm, he prepared a board and as the boat sank, he clung to the board and was saved.

At daybreak the lake was calm and he swam to shore. On reaching the shore he saw the body of his servant lying on the beach and he supposed the servant was dead. However, the servant, after some effort on Mr. Cheng's part, was revived and they sat on the shore drying their clothes until sunset.

By noon the next day they were hungry and started out toward a village in search of food. As they trudged on they heard bells jingling and soon some horses appeared galloping along the road at a great rate. They were ridden by beautiful young girls, who wore red hoods and coats and blue trousers. One of the girls carried bullets and another carried a long iron pole. As the riders passed, the men saw other girls similarly dressed on the hill near them. They were all beautiful to behold and seemed to be having a good time. Mr. Cheng did not know what to do, but soon he saw a man servant coming and they inquired of him who these girls were. The servant replied that this was the day of the great hunt and the princess of the Lake and her maidens were hunting on the hills. Mr. Cheng told the servant their late misfortune and asked for something to eat. The servant gave them some dried cakes and cool water to drink and charged them to leave at once or they would be punished if they aroused the anger of the princess. Being refreshed by the food, they quickly walked down the hill, but as they passed through the forest, they saw a fine building like a temple. The walls of the building were white and the red gate stood ajar, showing a small stone bridge across the stream leading to the inner court. Forgetting the servant's warning, they climbed up the steps. Through the gate they saw beautiful arbors and small towers surrounded by beautiful trees and blooming plants. It was indeed a beautiful spot and they stepped inside. They went into one of the arbors and saw a swing suspended from two very large trees. The place was so quiet that it seemed a place where one could retreat and forget the world.

While meditating thus, they saw the hunting party returning and quickly hid themselves in the deep grass. One of the girls remarked that they had not had

very good luck at hunting. Another replied that if the princess had not shot some ducks, they would have come home empty handed.

At last a girl of fifteen came up to the arbor to rest. She was attended by many maids and was very beautiful to look upon. Her eyes were bright and shining. Her hair was black and glossy. Her cheeks were rosy as the dawn and her breast was as white as the hawthorne blossoms in May. The beautiful princess was led to the swing. She seemed a fairy creature indeed as her tiny hands clung to the ropes and she swung up into the cloud. Tiring of this diversion, the girls soon left the arbor and Mr. Cheng came out from his hiding place. He went directly to the swing and stood there meditating. He saw a red silk handkerchief that the princess had dropped. He picked it up and wrote a short poem about the princess upon its fragrant surface and put it in his sleeve. He then decided to try to get away without being observed, but they found every door closed and locked. In a short time a young girl came out and began to search for the red silk handkerchief. Mr. Cheng was soon seen and roundly scolded by the maid and blamed for having stolen the handkerchief.

"Oh, maiden," said Mr. Cheng, "we are not robbers, but travelers who have lost our way. As to the kerchief, I can return it; but I am so sorry I have defaced its beautiful surface by writing a poem upon it." "A poem," cried the girl. "You deserve a severe punishment for daring to do such a bold thing. First you come into our garden and then you steal a handkerchief and write poems upon it. This handkerchief is one frequently used and much loved by the princess. I shall have to report this to my mistress at once."

Mr. Cheng was in great terror for awhile. In a short time a crowd of maid servants came out and rushed at him in violent rage. They bound his feet and hands with ropes as if they were going to lead him to his execution. One of the maids stared at him curiously and finally said, "Wait a bit. Are you Mr. Cheng?"

He told her he was. As soon as she knew who he was she stopped the proceedings and sent word to the queen that the man they had found in the grounds was Mr. Cheng. In a short time he was conducted into the presence of the queen.

He was received very kindly by the queen and told that if it had not been for him she would have died a prisoner and without his medical attention she would have had a sore back. The dragon had been the queen and the little fish on her tail had been the serving maid who recognized Mr. Cheng.

The queen then bade the servants prepare a feast and soon a merry banquet was on. In the midst of the festivities the queen arose and said that in order to reward Mr. Cheng for his kindness to her and to cement their friendship, she wished to give Mr. Cheng her daughter in marriage. Mr. Cheng stood speechless while the beautiful young princess was led in dressed for her nuptials. She was beautiful beyond description and as he raised her veil and kissed her lovely brow, he felt that he was the happiest man on earth.

After the wedding he sent his servant home with rich gifts from the queen to tell his parents of his good fortune and of their beautiful daughter-in-law.

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### LIU BA'S GRAVE

In the Han dynasty, a man by the name of Liu Ba entered into public life. He was noted for his culture and for his literary ability, as well as for his moral excellence.

At the beginning of the Kingdom of Djou all the proclamations and important documents were written by Liu Ba. These documents did much to insure the stability of the government and the tranquility of the people.

On the way to Gin Chow, on important business, he died and was buried in Yochow City. Because of his grave this district is also called Ba Ling Hsien or Ba's Grave District.

# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

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## EDITORIAL

**M**ORE than a year ago the "Form of Bequest" for the Woman's Missionary Society of the General Synod began to find a regular place in this department of the *OUTLOOK OF MISSIONS*. The officers and members of the Executive Board have been interested in noting the bequests which come into the Women's Missionary Societies of other denominations. They hoped by inserting this "Form of Bequest" to stimulate thinking along this suggestion.

The recent bequest of Mrs. E. M. Spreng, late of Cleveland, Ohio, to the Woman's Missionary Society of the Evangelical Church has brought this hope again to the fore. According to the provisions in her will, one-half of her estate was left to the Woman's Missionary Society of the Evangelical Church. The reasonableness of making provision to maintain the interests of life after death should make its appeal to all Christian women.

The "Form of Bequest" was prepared for the convenience and use of those who desire to give a bequest. Much money has been lost to institutions and organizations through seemingly small but technical errors. An excellent booklet, published by the Home Missions Councils, entitled "Better Wills and Wiser Public Giving" can be secured by writing to Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race St., Philadelphia.

\* \* \*

In discussing the list of the recent munificent gifts of John D. Rockefeller, Jr., the \$400,000 to cancel the combined debts of the Woman's Baptist Foreign Missionary Society and the Home Missionary Society may not attract much attention from the Daily Press. Probably none of his gifts was accorded finer appreciation than the one to the Women's Missionary Societies. Knowing missionary women,

we easily imagine the thrill of release when the news came of the gift to cancel the burdensome debt which had hampered the work of Kingdom advance.

\* \* \*

The Forty-second Annual Report of the Indian Rights Association has recently come from the press. The report deals with the conditions which trouble Home Mission agencies and throws much light upon the legal aspects which enter into the trouble-making.

In the report, the Indian Rights Association has collected and collated facts which give us a knowledge of the present-day life of the Indian, his relation to and participation in the economic, social and religious life round about him. The report exposes the chicanery of officials and others who exploit the Indian to attain certain selfish ends, gives a brief account of the difficulties of the Progressive Pueblos and records the valuable work done through the Mission Schools.

This first report, after the Act of Congress June 2, 1924, which provided "That all non-citizen Indians born within the territorial limits of the United States be declared citizens of the United States" calls attention to some of the questions which will no doubt find their way into the courts for determination. The study of the report gives the background for thinking on Indian policies and legislation.

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### FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.

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## A PRAYER

Teach me, Father, how to go  
Softly as the grasses grow;  
Hush my soul to meet the shock  
Of the wild world as a rock;  
But my spirit, propped with power,  
Make as simple as a flower.

Teach me, Father, how to be  
Kind and patient as a tree.  
Joyfully the crickets croon  
Under the shady oak at noon;  
Beetle, on his mission bent,  
Tarries on that cooling tent.  
Let me, also, cheer a spot.  
Hidden field or garden grot—  
Place where passing souls can rest  
On the way and be their best.

EDWIN MARKHAM.

## AMONG THE WORKERS

In February, Miss J. Marion Jones of our Philadelphia Office, resigned as a salaried Secretary in the W. M. S. G. S. to accept a position in the English Department of the Camden, N. J., High School. Miss Jones continues to carry the work of the Secretary of Literature—writing, editing and preparing the Prayer Calendar for 1926 as a volunteer worker.

\* \* \*

Mrs. Charles K. Weaver of Easton, Pa., East Pennsylvania Classical Secretary of Girls' Missionary Guilds, sailed from Sydney, Australia, for Honolulu, February 12th. Mrs. Weaver writes, "Sydney is a wonderful city, almost like our own, so we really feel at home. So many of our names on the shops and our goods in the windows. We are 11,500 miles from home.

\* \* \*

The Thirty-fifth Anniversary of the Woman's Missionary Society of East Pennsylvania Classis will be observed with special services on the evening of April 30th at Memorial Reformed Church, Easton, Pa. An Anniversary Gift for Mrs. Hoy's work will be presented by the societies in the Classis. The Girls' Missionary Guilds of the Classis

have been invited to come to the anniversary "en masse"—a concrete example of the new generation of missionary workers.

The address will be given by Dr. William E. Hoy.

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Mrs. Joseph Levy, Recording Secretary of the W. M. S. G. S., has been chosen, by the Council of Women for Home Missions, a member of its Chautauqua Committee. Mrs. John Ferguson, President of the Council of Women, is the Chairman of the Chautauqua Committee. With her are associated six women of whom Mrs. Levy is one. This Committee is responsible for the program and other details which enter into the preparation for The Home Mission Institute held annually at Chautauqua.

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Word comes from Ohio friends of Mrs. Elvira S. Yockey that the condition of her health is critical. This has been so since the accident to her husband, Rev. S. B. Yockey, which resulted in his death.

## MRS. WHITMORE RETURNS TO THE STATES

Thirty-eight years ago the Woman's Missionary Society of General Synod was organized. At that time Mrs. E. M. Whitmore was one of the leading spirits in the work; officer, editor of the *Woman's Journal*, public speaker—was it surprising that she should offer herself for the mission field when death made it necessary to give up her active life as minister's wife?

After she had reached the age of fifty she went to South America and since that time has been at Conception, Paraguay, with the Inland South America Missionary Union. Mrs. Whitmore is retiring from active work on the field. She will reach the states about the first of April. The General Director of the Inland South America Mission, Rev. John Hay writes "The Doctor says Mrs. Whitmore could not stand another winter on the field. She can go home leaving behind her a record of honorable service and bearing with her the good wishes of all who love her."



## WHERE BOBBED HAIR AND HAIR NETS COUNT

MISS Margaret Burton, author of "Women Workers of the Orient," addressing the Foreign Mission Convention at Washington, D. C., January 30th, urged the necessity of aiding the young people of the Orient toward the Christian view-point of life in order that they shall be able to give themselves to the solution of the new industrial problems of Asia. Miss Burton spoke of women and children in industry in the Far East, emphasizing the facts that low wages and poor working conditions in one part of the world cause low wages and poor working conditions in the other.

Seldom is an audience privileged to get so close to the mind of the girl in industry as did those who heard Miss Burton speak. Her address was based on the things she had seen for herself in the factories of China and upon the letters which come to her directly from the factory girls of China and Japan.

In this article we are using one of Miss Burton's illustrations, the condition of the hair net industry. "Comparatively few of the women who still use hair nets realize that the great center of hair net industry is in the City of Chefoo, China. Probably even a smaller number of those who have discarded nets for bobbed locks are aware that they have thereby contributed to the unemployment of hundreds of women in that far-away city of North China. A short time ago a letter from a friend in Chefoo contained this sentence: "I don't know what will happen to us if you women in America don't stop cutting your hair. We are all losing our jobs. There were 18,000 women and children in hair net factories here two and a half years ago, and now there are only a few over 2000. The worst of it is that they are going into the silk filatures where conditions are bad enough for men, but unspeakable for women and children."

Miss Burton's illustration helped us to recall Miss Estelle Paddock's account of the hair net industry in *The Survey* of a few years ago. Miss Paddock was for many years a leader in Y. W. C. A. work in China. We quote her introduc-

tion and part of her story. "I mended a hair net today. It was the first time that such an economy occurred to me. Was it economy?"

"When Mrs. Wang Li Chi was combing her hair in the shop of her husband on the main street of the Village of the Horse just outside the gate of the city of Nanchang, she complained that her hair was coming out. The rough wooden comb which she had just yanked through her blue-black, oily tresses bore evidence of the fact.

"I wouldn't mind' said her friend from the stonecutter's next door. Her husband's shop was also open to the street and she had come around the partition wall to have a chat while she combed her own hair, out of the way of the dust from the chisels of her sons and husband who were industriously shaping a gravestone.

"I wouldn't mind if I had as much hair as you. Mine is so thin that even the slippery elm paste will not make it stick enough together to cover my scalp. I haven't any combings now. I used to have enough to sell."

"I will soon have a pound ready to take to the feather man's," said Mrs. Wang with doubtful pleasure. She was thinking of the four coppers that a pound of her combings would bring at the shop where feathers and hair were bought and packed in gunny sacks to send away to Shanghai, the foreign port.

"These combings are the beginnings of hair nets and Mrs. Wang with her four coppers in hand started a long line of industry. There are millions of Mrs. Wangs in China and the combings from their hair have set to work the thousands of women and children in the hair factories in the cities of North China.

"Before the hair from the thousands of scalps comes to the hair net factory, the gunny sacks that contain it make a long journey over seas. It goes to be cleaned, bleached and split. Then it is sorted into quantities of equal lengths and like fineness. Some of it is dyed black, some brown, some red, and some is left in its bleached white state to be later twisted

with black to make the more expensive gray hair. Next it is returned to China. Much of it goes into the country districts, for all through the year the spare time of the farmer folk goes into the making of nets. The nets made on the outside of the factory must be taken to the factory for repairs. Every net must be lifted to the light and examined in every mesh. The border must be repaired when needed. Above each table hang wisps of hair of all colors and degrees of fineness. Skill must be exercised in choosing the hair with which repairs are made. Each worker has her bamboo or steel needle and a pair of scissors.

"After the nets are repaired, they are labelled in gross lots with the number of the girl who handled them, and the lot goes to the inspectors to make sure that the quality is as advertised.

"Do we wonder that many of the girls

have red-rimmed eyes! When eyes wear out there are other girls in the mud-built homes who want work. Their eyes are patient, patient before the glare of the lights, patient before the smoke of the open fires, patient before the intentness of their daily task."

Let us ponder as we buy our nets—a nickle apiece, can we see through the meshes hundreds of patient faces, myriads of skillful hands—women and children who are growing a bit restless perchance because Christian women like Margaret Burton, Estelle Paddock, our own missionaries, have opened some doors of hope for brighter life. Miss Burton in her address said, "The world is a small place today." If we look to our child labor in America it will help more than much moralizing and preaching."

F. R. L.

#### READ THE TEN COMMANDMENTS

**M**ANY years ago, God spoke the words of The Ten Commandments to Moses and these have been handed down from generation to generation. The nations that have observed these laws have prospered and flourished. It will be well for the American people to remember this historic fact.

For a number of years, missionary societies have had Departments of Temperance. Some people have wondered how the department is related to missions. With the renewed interest in the proper observance of law, with special emphasis on the Prohibition Amendment, this department is charged with the responsibility of securing the right attitude on the part of missionary women.

It will be well to remember how Francis E. Williard, with the small group of women interested in the welfare of their fathers, husbands and sons, held a little prayer meeting outside of a notorious saloon in a Western town many years ago. They were sneered at and laughed at. This was the beginning of the Women's Christian Temperance Union, with a present membership of 650,000 and with representation in 51

different countries. The leaven, cast by these women, has grown to gigantic proportions and has brought about the Eighteenth Amendment to our National Constitution. What is written is written and can never be erased without a revolution of public sentiment. The Prohibition cause should have the ardent support of Christian people.

When the Prohibition forces asked Congress to appropriate ten million dollars for the enforcement of prohibition, the liquor interests pretended to be horrified. But that is a small amount compared to what it costs to enforce some other laws. Strong drink cost this nation, before the days of prohibition two billion dollars a year.

Every Christian has in his hands one unfailling and powerful weapon for the Prohibition Cause, the ballot. Prohibition is by far the most important matter before our country today, no other qualities can compensate for failure here. May we challenge you to vote right so that only honest and God-fearing men may be elected to rule our local communities and our nation. No state has made more progress during the last 15 years than North

Carolina. There is no need to argue prohibition among the people of our state. The saloons were closed in 1908 and since that time the state has made wonderful progress financially, educationally and religiously. The battle is not entirely won in our state. In spite of the stringent laws, people continue to make and sell whiskey.

A prominent judge recently said he "would not give 15 cents for all our good roads if the saloons were to come back in our state. With men driving on the roads under the influence of strong drink no one would be safe to travel on them."

Most unfortunate for Christianity is the fact that as liquor is being forced out of the United States, the promoters of anti-prohibition causes are carrying their trade to foreign countries. Someone has said that the steamers that carry the missionaries to non-Christian countries carry enough liquor to undo the work of the missionary for years to come.

One of the vices that goes hand in hand with strong drink is the sale of narcotics. The use of narcotics in our country is of recent origin but the vice has spread so rapidly that today there are over one million addicts, two-thirds of whom

are under 22 years of age. America uses and ships more opium than China.

Women, may we urge you to overcome this monster. The surerest way to accomplish the overthrow of liquor and narcotics is to train the coming generation of boys and girls to know its dangers and the sins that follow in the train.

Another law that needs the thoughtful co-operation and influence of missionary women is that of Sabbath Observance. Sunday excursions, Sunday theatrical performances, Sunday games are some of the ways by which Satan is trying to destroy the sacredness of the Sabbath.

Sometimes amid the busy household duties, women fail to realize just what they can do along these broader lines of Christian activities. Law enforcement is not only a man's job, but it is a 50-50 task. Let us do everything we can to get the full observance of law and teach our children a profound regard for law.

Law is the basis of civilization. Law is the foundation of religion. Upon law all our happiness is built. When we revere law and observe it and do what we can to get others to observe it, we are helping to usher in the Kingdom of Heaven.

MRS. L. A. PEELER.

### AMONG THE NEW MISSIONARY SOCIETIES

New Woman's Missionary Societies are reported from the Classes:

Maryland Classis:—Grace Church, Baltimore, Mrs. S. A. Troxell, President; Woman's Missionary Society, Mt. Vernon Church, Keedysville, Md., Mrs. Albert Kluger, President. Ten members.

If all Classical Secretaries of Organization and Membership did equally as well as Mrs. C. E. Wehler, we would have 90 new societies to report this year. Surely this would mean little to each Classical but much to the General Society!

Heidelberg Classis:—New Knoxville, Ohio, organized January 19, 1925, with 14 Charter Members. Mrs. H. H. Kuhlman, President.

Clarion Classis:—Kittanning, Pa., organized November, 1924, with 16 Charter Members. Mrs. Walter Woods, President.

Lebanon Classis:—Newmanstown, Pa.,

organized February 24, 1925, 14 Charter Members, Mrs. Amy Snyder, President.

Sheboygan Classis:—New Holstein, Wis., Mrs. Miles Eichenberger, President; 20 Charter Members. Appleton, Wis., Mrs. Edward Nuss, President, with 6 Charter Members. These societies were organized by the Secretary of Organization and Membership, Mrs. G. A. Strassburger. Interesting programs were arranged for the two meetings by Mrs. Strassburger and the Classical President, Miss Gertrude Hinske.

Potomac Synod:—Societies at large—Beavertown, Pa., Mrs. Oscar Fouse, President, organized December 7, 1924, with 17 members. Juniata, Pa., Mrs. W. L. Mock, President, organized December 17, with 18 members. McConnellstown, Pa., organized November, 1924; Mrs. Walter Woods, President, with 16 members.

## AGRICULTURAL MISSIONS IN CHINA\*

**E**VANGELISM, it has been said, is a spirit rather than any set method. Experience has taught us how to carry our method, motive and message into all the correlated duties and services of life. We have learned to use the printing press, the school, some of the industrial arts, and the hospital, as well as the pulpit and the street corner. The various lines of approach to living souls, each re-enforcing the others, are all together seeking to build Christ's Kingdom upon earth. "The whole wide world for Jesus."

When we consider that eighty-five per cent. of the population of China is rural, the subject of Agricultural Missions must come with an impelling force to him who has a comprehensive view of the various avenues of service in China, where the farmer has held a proud position for thousands of years as a solid basis of social well-being.

In whatever line of spiritual service we approach a man, the establishment of the Kingdom of Righteousness is the supreme objective. When we serve a man on our approach to Christ we must, of course, be a faithful interpreter of Jesus. We must be a genuine friend to the Chinese people and a truly sympathetic experimenter in co-operation with the Chinese farmer himself.

The China Mission of the Reformed Church in the United States in both the stations, Yochow City and Shenchowfu, has gradually realized that Agricultural Missions have become one of the best agencies for improving the welfare of the people and at the same time commending Christianity for its practical benefits. Our lamented brother Reimert, was constantly insisting upon the necessity of improving the general status of the people before a self-supporting indigenous church could be permanently planted. He also pointed out that peaceful agriculture is the only basis of social prosperity and contentment throughout all China.

Here some one will ask, "What have we to teach the farming class in China? Wonderful farmers they are. For intensive cultivation they are unequalled throughout the world." In reply let me

tell you briefly of our own initial efforts along these lines, giving the fullest honorable mention to Messrs. Bachman, K. H. Beck, and Heffelfinger.

In order to give regular employment to poor deserving students by which to pay their way through school, a Department of Agriculture and Forestry has been established; and this enterprise is bound to grow rapidly. When I left China last May, there were thirty-four students enrolled in the Department of Agriculture and Forestry in connection with the Middle School and College at Lakeside, Yochow City, Hunan, China. Gardening and the raising of trees have become intensely interesting as object lessons. The grading and improvement of the school grounds, the construction of walks and playgrounds, and proper drainage all over the campus, have been pursuits followed intelligently and enthusiastically by these industrious and hopeful students.

The operations of this department at Lakeside are to assume an enlarged scope. Recently a large tract of additional land along the eastern boundary of Huping Christian College was purchased; and, in course of time scheduled instruction in agriculture and forestry will ensue.

As a matter of course, we need not attempt revolutionary changes in the agricultural processes which the Chinese farmers have followed through thousands of years and which they taught Japan and Korea. However, in scientific study and methods of farming we have much to suggest by way of co-operative improvement. In cotton and silk culture it has been clearly demonstrated that science has prepared to help much, very much indeed. Then, too, in the selection and improvement of seeds, and in the breeding of cattle, the open-minded Chinese farmer has many useful lessons to learn. The science of agriculture is most decidedly showing that she can teach the tiller of the soil how to eradicate the terrible parasite which kills off thousands of farmers annually. There can be, must be, new methods in the use of the anciently approved fertilizer. In rural drainage and



HUPING COLLEGE BOYS WORKING IN THE SCHOOL GARDENS

hygiene, gardening, horticulture, forestry, etc., science is smilingly waiting to be of service in China.

A vast field of correlated labor is found in forestry. The countless millions of acres of denuded hill country are a constant menace to the pursuit of agriculture. Plant the hills with trees! This we are increasingly teaching our neighbors to do, even while on our evangelistic trips. What a wonderful work of national importance can be done, must be done, for the greater prosperity and easier evangelization of China!

Although in the work of Agricultural Missions we advocate "The Gospel and the Plow," foreign manufacturers must not look for greatly enlarged markets for the Chinese farmer. Comparatively little of America's improved agricultural machinery can be used by the Chinese farmer in his small holdings of land and in his intensive methods.

Dairy farming is largely unknown here. What a field of social endeavor science must unfold! What an opportunity of service opens up right here for the physical welfare of this nation! Fresh milk for the hospitals, the sick, many an undernourished baby, and for all! A service in co-operation with the art of healing!

Volumes might be written on this subject.

Our students in agriculture and forestry in their organized rural visits and talks have increasing confidential points of contact, touches of life, for the Gospel of Jesus. What vitalizing subjects they have! The field, the good soil, the seed, the sower, the creative power that makes the seed grow, the harvest and the reapers! Measure, if you can, the forces of life set free in a ministry of this kind among the plastic masses in the rural districts of China! Convince the farmer of this land that you are his friend for time and eternity, for body and soul, for life and death—gain his confidence, and you will win him for the Brotherhood in Christ.

WILLIAM E. HOY.

\*To be used with Program V, "Ming Kwong."

EDITOR'S NOTE:—In the March issue, the account of "The Authors' Dinner" should have immediately followed the report of "The Federation Meeting" instead of "The Foreign Missions Convention."

## SOME WOMEN WORKERS IN CHINA\*

*Julia H. Bartholomew*

IN the city of Brotherly Love—founded by Friends and Germans—one used to see small adjustable mirrors attached to the outer edges of second-story windows. “Busy-bodies,” they were facetiously called. It is a matter for congratulation that they are no longer held in good form; and one hopes that unpleasant word may soon become obsolete. If one would have a good reflection, or sending back, of a person, one must first of all make sure of having a fair and true mental attitude; unsullied by prejudice, unmarred by tales or gossip. To expect perfection in human creatures is not one’s right or privilege; and when folk have devoted themselves to the finest and most self-denying work, a scrutiny of their action and characters should be accompanied at all times by reasonableness and sincere sympathy. With the foregoing thoughts in mind let us now proceed to turn our mirror towards these workers in China, trusting it is going to play fair, and show us how their lives are given to good and noble pursuits.

Miss Gertrude B. Hoy shall lead the line since she is the elder daughter of Dr. and Mrs. William Edwin Hoy, and was born in the Orient. By inheritance and possessing unusual poise and personality, she is well fitted to occupy her important position at the head of the Zierner Girls’ School in Yochow City, Hunan. Miss Hoy’s education was grounded at Hood College. She is still a student, and, while now on furlough, she is engaged in post-graduate work at the University of Pennsylvania, which will equip her for greater possibilities in her useful life. Associated with Miss Hoy in the Zierner Girls’ School are Miss Ruth F. Snyder, who sailed in 1920, and is now at the head of the school; Miss Irma R. Ohl and Miss Ina V. Long. These two young women went out in 1923. At the present time all the work and the responsibility of the conduct of the school is in the hands of these three young women; progress is unabated, and there are always more applicants than room

for their accommodation. Miss Long has brought honor to herself and the Mission by writing very good poetry, which was published in a leading magazine in China.

Miss Rebecca N. Messimer accompanied Miss S. Emma Zierner when she returned to China after furlough in 1910. Ever since that time Miss Messimer has been engaged in educational work. She is principal of the Girls’ School at Shenchowfu. In a very gentle and forceful way she has pursued her work, and quietly accomplished good which it is indeed difficult to estimate. Educating the girls of China is a work of almost unparalleled consequence. In 1917, Miss Esther I. Sellemeyer went out after having graduated from Heidelberg, a college that has contributed so many fine missionaries. Miss Sellemeyer joined Miss Messimer, and pursued her work faithfully. She is now having a furlough. Miss Erna Flatter is now engaged in teaching, with Miss Messimer. Miss Flatter went out in 1922. This work counts a great deal for humanity and the redemption of the world. Those who give and go in this service have made no mistake.

Miss Marion P. Firor went to China in 1916. She is the able daughter of a devoted minister of the Church. The work in the field as teacher was crowned with success; but she felt strongly the call for medical service, and so when the time of her furlough came about she made the request for an opportunity to prepare herself to be a physician. Her course in the medical department at the University of Pennsylvania is indeed a difficult one; but she is now well on the way to obtaining her degree.

Trained nurses in China deserve the heartiest kind of commendation. There are few things that a woman can do for women anywhere that a trained nurse does not do in this land. These workers are far too few, but their quality is unsurpassed. Miss Alice E. Traub has been faithfully and efficiently healing, and helping, in the Hoy Hospital at Yochow City, through the long years since 1908; there

are many indeed who will rise up to bless her for her sweet ministrations. Miss Traub's splendid personality is bound to inspire trust and confidence. Miss Elizabeth J. Miller did fine service, during the great war, in Russia and elsewhere. She sailed in 1914, but her work in the Abounding Grace Hospital at Shenchowfu in China, was interrupted by a Red Cross call, and in this way she was also a credit to her Mission. Then, after a furlough, she returned to China, and has made good in many lands. Her fine sense of humor is a great asset. Miss Mary E. Meyers is a Maryland girl, graduate of that splendid training school—Johns Hopkins. She went out in 1914; has had one furlough, and is now in the midst of a second term of service at Yochow City, working faithfully in a field where women's bodies and souls have been so neglected, even scorned, by men of the race in times past. Miss Anna Katherine Zierdt is able and talented and, although a busy nurse, has found time to contribute from her pen in a very pleasing fashion to the *OUTLOOK OF MISSIONS*. She has been in China since 1920. Miss Sara E. Krick, who went out in 1922, has entered into the hospital work with the same zeal and enthusiasm as those earlier on the field. The new recruits are welcomed with an enthusiasm that can easily be imagined.

In the Evangelistic work among women and girls, Miss Helen B. Ammerman is faithful and untiring. She first went to the field in 1914, and is soon returning home for the second furlough. Miss Ammerman is one of the sort of folk who compel people to believe in missions in spite of pre-conceived notions, prejudice and criticism, for her manner and countenance are persuasive and inspiring at all times. Think what these mean in a non-Christian land. Miss Minerva S. Weil entered the work in 1917. In Bible and Evangelistic teaching she is most successful, having prepared herself by special study at home. She also possesses those lovely womanly qualities, and that pure faith, which cause a radiant countenance to preach the gospel even before the lips can communicate a great deal.

When one visualizes these young women going about among Chinese women, one must be impressed with the value of their mere presence in the mission fields. In 1923 Miss Mildred Bailey joined these others to carry on the Evangelistic work. She was well prepared to go, and the promises for her career of usefulness are very bright.

All phases of the work require faith and courage, and the equipment of good health. All workers need the support of the friends at home in every respect. If they felt that was withdrawn their hearts would indeed faint, and their weary steps would assuredly falter in these difficult paths. Miss Sarah R. Moser has occupied a position of extreme helpfulness; being a stenographer, she has typed work for Dr. Hoy and others. It can be imagined how she has relieved the over-burdened workers by this means. She went out in 1921. Miss Alma Iske is still in the Nanking Language school, making fine progress and acquiring the Chinese. She is also spending time in writing to the friends in the home-land—endeavoring to interest them in the work and relating facts of interest. Miss Iske had experience and fine preparation ere she left home. A more intimate acquaintance with these young women will show us the bravest and best sides of their unusual characters.

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\*To be used with Program V, "Ming Kwong"—"Our China Mirror."

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#### SPECIAL ARTICLES FOR THE MAY ISSUE

"Training a National Leadership" (China)

"Influence of the Christian Home in China"

The story of "Two Girls in Chinatown," intended for this issue, will appear in the May number.

## A MEDITATION FOR THE DEVOTIONAL PERIOD

*Wilhelmina B. Lentz*

MAY

The High Priestly or Intercessory  
Prayer*Hymn*

*Scripture Thought*:—The prayer of the Priest for His people—"It is really a sort of specimen prayer for us in which He is now engaged. Happy should every Christian be in the knowledge of such an intercessor!

John, Chapter 17

*Prayer Thought*:—Let us thank God for

the prayer life and prayers of Jesus, may our prayers take more and more of the nature of this great "High Priestly prayer."

*Hymn*

"O for a heart, a clean pure heart,  
A heart by grace renewed,  
A fitting sacrifice to bring  
To Thee, O Master, Savior, King,  
Thou blessed, loving Jesus!"

*Prayer Calendar*

## 100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

Salem, Buffalo, N. Y.

Mrs. P. Lau.

St. John's, Bucyrus, Ohio.

Mrs. E. Fledderjohann.

Ohmer Park, Dayton, Ohio.

Mrs. W. J. Steinle.

First, Greensboro, N. C.

Mrs. J. T. Plott.

First, Nashville, Tenn.

Mrs. Thomas McIntyre.

Immanuel, Indianapolis, Ind.

Mrs. H. D. Kiewitt.

St. John's 4th, Baltimore, Md.

Mrs. George Hucke.

St. James, Allentown, Pa.

Mrs. Warren Koch.

First, Easton, Pa.

Mrs. M. R. Sterner,

Phillipsburg, N. J.

First, Burlington, N. C.

Mrs. Z. A. Fowler.

St. John's, Whetstone, Ohio

Mrs. C. R. Gibson

R. 4 Bucyrus, Ohio

Zion, Sheboygan, Wis. (J. W. M. S.)

Miss Mildred Schaeve.

Salem, Toledo Ohio.

Mrs. K. Shuetz.

Saron's, Linton, Ind.

Miss Bertha Berns.

St. Paul's, Wolf's, Pa.,

Mrs. E. H. Neiman, York, Pa.

## STOP THE LEAK!

There was a boy who found a leak,  
Once in the Netherlands—  
A little leak,  
Quite small and weak;  
But, while he watched, it grew just  
double,  
And he knew it meant great loss and  
trouble  
If it wasn't quickly stopped;  
So on his knees he dropped  
To save the Netherlands;  
He had nothing else to stop it with,  
So he stopped it with his hands.

'Tis little leaks that make the trouble  
For our own magazine  
They're here and there  
And everywhere,  
Subscribers failing to renew;  
Could one of them, perhaps, be you?  
Or one you did not get?  
There's time to do it yet,  
And save our magazine!  
You have the thing to stop that leak  
You know just what I mean!

MARGARET R. SEEBACH,  
*Lutheran Woman's Work.*



## FARMERS

I watch the farmers in their fields  
And marvel secretly.  
They are so very calm and sure,  
They have such dignity.

They know such simple things so well,  
Although their learning's small,  
They find a steady, brown content  
Where some find none at all.

And all their quarrelings with God  
Are soon made up again;  
They grant forgiveness when He sends  
His silver, tardy rain.

Their pleasure is so grave and full  
When gathered crops are trim,  
You know they think their work was  
done  
In partnership with Him.

WILLIAM ALEXANDER PERCY.

## HIDE AND SEEK COLUMN

1. *How many of the Chinese proverbs can you match with an English proverb?*
2. *How long is it that the American Indian has had citizenship?*
3. *Name a Chinese industry affected by an American fashion.*
4. *Name and give short sketch of a missionary who is retiring from service.*
5. *What phase of farming is almost unknown in China?*
6. *Name China's three great holidays.*
7. *A missionary teacher, preparing herself to go back to China as a doctor—who is she and where is she studying?*
8. *What strange mirrors are fast disappearing from the "City of Brotherly Love"?—What do you think of the custom of using such?*
9. *If every Classical Secretary of Organization and Membership could report as did the Secretaries of Potomac and Sheboygan, how many new Woman's Missionary Societies would be reported?*
10. *What is the significance of publishing "Stop the Leak!"?*

## Literature Chat

CARRIE M. KERSCHNER

WE are delighted to tell you that there are real Chinese red invitations, the size of a post card, available for that Chinese party, luncheon, dinner or bazaar you are planning to give during this anniversary year of our China mission. Plenty of room on the card to write your greeting although a dainty Chinese girl occupies the upper left hand corner of the card. She carries a lighted candle so will surely bring brightness everywhere she goes. They sell for such a nominal sum too, 3 for 5c, 20c per dozen. When sending for only a small quantity please add a few cents for postage.

The "History of Our Girls' Schools in China" is proving very popular. No W. M. S. or G. M. G. can carry its program unless it purchases this booklet. Price 20c.

Two interesting articles are published in this issue of the OUTLOOK to be used in connection with Program V. One is by Julia Hall Bartholomew and the other by William E. Hoy, D.D. Mrs. Bartholomew's article is for "The Chinese Mirror."

"Dates" are being taken for the costumes for "Golden Lotus" and "The Two Sons of Han." The former tells of the influence of a Christian Girls' School while the latter is a true story of two school boys at Yochow. Each of these plays sells for 20c, 6 for \$1.00. For costume rental consult the plays of the March OUTLOOK OF MISSIONS. Make your reservations early!

\* \* \*

## MING KWONG

## PROGRAM V.

For this program you should have the following "extras": "Foreign Survey," 10c (Pages 31-33 maps showing Christian Literature distribution. Page 139 "Salvation through Print.") In the May OUTLOOK will appear a late list of needs of our Chinese missionaries—(Page 137 Ming Kwong.) The March, 1924, OUT-

LOOK has a picture of the "Temple and Altar of Heaven in Peking" (Page 142 Ming Kwong). In connection with page 148 read the poem "The Need of the World" by Ella Wheeler Wilcox.

Can you find any reason on page 149 why China *may* have survived throughout the ages when other Empires have risen and fallen?

Send for the story leaflet "Son of a Tiger and the New Year's Festival," 5c each to be used with page 150. "There are three great holidays in China—Lunar New Year at the end of January; Dragon Boat Festival early in June and The Feast of the Lanterns in August or early September." Chapter III part 2 in "China's Challenge to Christianity" furnishes a splendid account of Market Day in China.

Report of the Union Christian College Campaign may be obtained for 10c. Dramatize the work of the Christian Literature Committee from leaflet found in packet. Secure samples of Happy Childhood from Miss Ella D. McLaurin, 25 Madison Ave., New York City, N. Y.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. All other Synods order from Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

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(Continued from Page 174)

believe that the missionaries are striving to save China in one way, while we water drops are trying to save the Chinese people in another way."

Then bidding his listeners good-night, Drop O'Water hummed the following tune:

"It has been to me a very pleasant evening,

Just to chat about the things of now  
and then,

And to know, at Shenchow some are  
living,

To do good to these, their Chinese  
fellowmen."

## Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

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### CHINA'S REAL REVOLUTION

#### CHAPTERS IV AND V

The play "Golden Lotus," just off the press, portrays so well the influence of the Christian schools of China in the lives of its women and girls, that I feel confident the girls will be interested in presenting it after they have studied chapter five in the text-book. As a conclusion to this chapter, "China's New Women" suggest to the girls that they give the play in a public meeting. Of course an offering may be lifted to swell the finances of the local Guild, or to be sent as a special gift (through the Classical Treasurer) to one of our girls' schools in China. Consult the "Literature Chat" for prices of the play and rental of costumes.

Do you need a new game for the social hour of your Guild meeting? It is lots of fun to play "Proverbs," and at the same time the players cannot help but be convinced of the bond of humanity between the Chinese and ourselves. The following well-known Chinese proverbs may be read, while the girls try to write those of our own, which have the same general meaning.

1. Out of the wolf's den into the tiger's mouth.
2. Tigers and deer do not stroll together.
3. Spilt water cannot be gathered up.
4. Think twice—and say nothing.
5. If you do not mend a small hole, it enlarges to a foot and a half.
6. In the beginning all things are difficult.
7. Do not neglect your own in order to weed another's field.
8. Deviate an inch; lose a thousand miles.
9. Better prevent than cure disease.
10. The great wall stands, the builder is gone.

New Guilds which the Secretary is glad to report are in:—

Bethel Church, Baltimore, Md.  
 Calvary Church, Bethlehem, Pa.  
 Mount Carmel Church, Dayton, Ohio.  
 Trinity Church, Skippack, Pa.  
 St. Paul's Church, Somerset, Pa.  
 Pilgrim's Church, Lexington, N. C.  
 Third Church, Cleveland, Ohio.

\* \* \*

Our five new Mission Bands for the month are:—

St. Paul's Church, Lancaster, Pa.  
 St. Luke's Church, Jeffersonville, Ind.  
 First Church, Goshen, Ind.  
 Bloomsburg, Pa.  
 Mitiwanga, Ohio.

### GUILD GLINTS

Under the leadership of Miss Mildred Scott, Secretary of Girls' Missionary Guilds of Allegheny Classis, twenty-three Guild girls and six visitors held an interesting and profitable G. M. G. Institute in Pittsburgh on February 14. The program began with a model meeting, followed by a lively discussion of the following points:—

1. How may the local Guild attain the Standard of Excellence?
2. How do you make up your monthly programs?
3. What is the best way to handle Mission study?
4. How may the girls bring about a mother-daughter relationship between the W. M. S. and the G. M. G. in the local church?

After the discussion, Miss Nell Smith of Greenville, Pa., gave helpful suggestions in her talk on Guild Work.

Six of Allegheny's ten Guilds were represented, and also two non-Guild churches. The representatives of the latter were so enthused by the splendid institute that they determined to organize Guilds so that they may have the privileges of the organization.

\* \* \*

The banquet given by the Woman's Missionary Society to the Girls' Missionary Guild in Second Church, Dayton, Ohio, February 16, opened the way for a mother-daughter feeling between the two organizations.

The banquet table was decorated in blue and gold and laden with delicious food prepared by the women of the W. M. S. Immediately following the banquet, Mrs. Annetta Winter spoke on the benefits which come through membership in the Girls' Missionary Guild. Mrs. Winter assisted with the organization of the new Guild. Mrs. F. W. Leich, Cincinnati Classical Secretary of Girls' Missionary Guilds, conducted the Initiation Service for the sixteen girls who became Charter members of the Guild.

Is another W. M. S. anxious enough to have a G. M. G., to prepare a banquet for the girls of its church?

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## The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

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### WHEN ATTENDANCE FLAGS

**I**T is time to investigate the cause. Appraise yourself, your program, your boys and girls. In doing this you will inevitably test your leadership and put your program in the balance; hence, we will essay to give a few suggestions in band appraisal. Boys and girls come to us with different degrees of promise.

1. Those who have no vital interest in the main objectives of Mission Band work. They come because parents send them, because according to their ideas it is the proper thing to do, or because being acquainted with one another and members of the same congregation it affords an opportunity to get together for a good time. Such motives are right and may even be appealed to for gain in attendance. Such motives, however, can only be initial and should not be relied on for sustained attendance. One readily feels these motives are insufficient, lacking such fundamental elements, as an altruistic interest in others, in the good to be done, a sense of individual responsibility to contribute to all welfare. Attendance flags, therefore. This condition should be forestalled or speedily remedied. If the presentation of missions has failed to give this sense of responsibility for helpfulness, it has been largely amiss. Here is

where self-appraisal comes in. Maybe a variation in program would benefit. If the program hitherto has sustained the interest of the majority, it may not be feasible to change it for the sake of a minority. Rather let the enthusiastic leader study the delinquent minority. They may learn by practical employments better than by instruction and story. The analysis of this condition seems to point to working with special groups. The plan might take the form of a special meeting with only a few more present than those the leader intends to definitely reach. The special object of this meeting might be the doing of something for someone else than the leader herself, or it may be that preparing stencils or patterns or booklets, etc., for the use of the younger children of the Band would serve the purpose. The main thing is that whatever is done is made a direct challenge to the ones to be reached. Again, a change in program may be necessary. Set aside altogether for several meetings the regular lesson material and use such material as you may find in biography, travel, or science. From these also moral lessons and character building may be derived. Especially interesting trips in thought, by pictures, and by descriptions could be taken to places of missionary interest, by collecting accounts of their travels by missionaries. How to get there, what is going on there now, what happened there at other times, what can be seen there now, and similar questions can all be made of intense interest.

2. This special treatment of groups of similar type seems to me to have wonderful possibilities, if a leader has the enthusiasm, the patience, and the time to work with them according to their several needs. It may be that you would like to reach children of a type that have no religious background in their homes. They are often of the poorer class, children of immigrants, of hard-working people. The young as the old have narrow range interests to appeal to. They are actuated by the immediate necessity of supplying their needs. And yet, the struggle for livelihood and material betterment may not be so much of a hindrance to religious ideals and right social

relations. It may be made to serve as a training by which they have a point of contact for appreciating the misfortune of others and giving sympathetic assistance. Such children need a special approach. They, too, should be won by working together in small groups for some charitable object. They need to be brought carefully into contact with devotion and worship and God, matters which may be strangers in their homes.

3. Still harder to lead is a small group composed of those who lack woefully in knowledge of God, who have no education, no social or ethical culture. These need to learn concerning God through some study of science. How He is Creator and how He holds all in its order and course. They should be imbued with higher ideals. They should learn to look to ways and means to rise to better things. Many men and women would have lived noble lives, if someone in their childhood years had shown them how knowledge, education, courtesy, fine manners, the higher plane of thought, religion and morality are doors to benefits, enjoyments, and life worthwhile. Be sure you find these and suit the right personal contact to their needs. A little individual work will bring big returns.

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#### PLEASE NOTE!

Due to lack of space in the March issue, the following new Synodical officers and changes of address had to be carried over to this issue.

POTOMAC: Second Vice-President, Mrs. C. C. Bost, Hickory, N. C.; Recording Secretary, Mrs. H. N. Smith, Marion, Pa.; Corresponding Secretary, Mrs. C. E. Wehler, 329 University Parkway, Baltimore, Md.; Statistical Secretary, Mrs. Winfield Becker, 513 King Street, York, Pa.

The address of Mrs. F. W. Leich, Corresponding Secretary of W. M. S. G. S., is 600 Elberon Avenue, Dayton, Ohio. That of Mrs. Henry S. Gekeler is 3861 W. 20th Street, Cleveland, Ohio.

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PLEASE RENEW YOUR  
SUBSCRIPTION PROMPTLY!

## MISSIONARY AND STEWARDSHIP PUZZLE

Send your answer to this puzzle to the United Missionary and Stewardship Committee, 1505 Race Street, Philadelphia, Pa., accompanied by a sentence or slogan about our Missionary and Stewardship work, the sentence to contain as many as possible of the important words in the puzzle. For each of the five best sentences sent in with *correct* solutions, the book, "Stewardship for All of Life," by Dr. E. Lovejoy, will be given. Contest closes April 20th.

### DOWN

1. Song of praise.
2. State having the second largest number of Reformed Church members.
3. Floor covering.
4. An ancient god (1 Kings 16:32).
5. Share of the Budgets of the Boards to be paid by every congregation.
6. Rodents.
8. Judge of Israel for 40 years.
9. Permits; allows.
10. Discharges a debt or obligation.
18. Country where our Yochow and Shenchowfu Missions are.
19. Obtains by work.
21. Note in musical scale.
22. State where most Reformed Church members live.
23. That earned by using God-given time and talents.
24. Number of tenths of income God permits us to use for ourselves.
25. Western state having 4 far separated Home Mission Stations.

26. Each (abbr.).
27. Island.
28. Faithful.
33. Wrath.
35. Have existence.
36. Prophets.
37. Baked clay for roofing or flooring.
38. Care for.
40. Bedaub.
42. Narrow flat braid.
43. Pace.
45. Percent of income due to God.
46. Southern New England (abbr.).
47. Accomplish.
48. Method of developing Sunday School leaders (abbr.).

### ACROSS

1. Pertaining to missions in this country.
4. Obstruction.
7. Aid needed by General Synod's Boards.
11. York Home Association (abbr.).
12. Country where there are 53 of our foreign missionaries.
13. Meadow.

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14. The widow's gift.
15. Suitable.
16. Pertaining to Missions not rural.
17. Negative.
18. Shut.
20. Church school for religious instructor (abbr.).
23. Pertaining to relief for disabled pastors and their dependents.
29. River in Italy.
30. Native Americans helped by Home Missions.
31. On top of.
32. Girl's name.
34. Kill.
36. Withered; dry.
37. High explosive.
39. Periods of time.
41. Look at fixedly.
42. Periods of God-given hours and minutes
44. Kind of tree.
45. Abilities.
47. Needing our support
49. Jacob's pillow.
50. One of the apostles.

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*  
I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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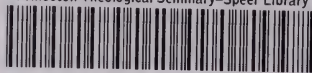
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